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JANUARY
1947



VOLUME XXIII
NUMBER FOUR

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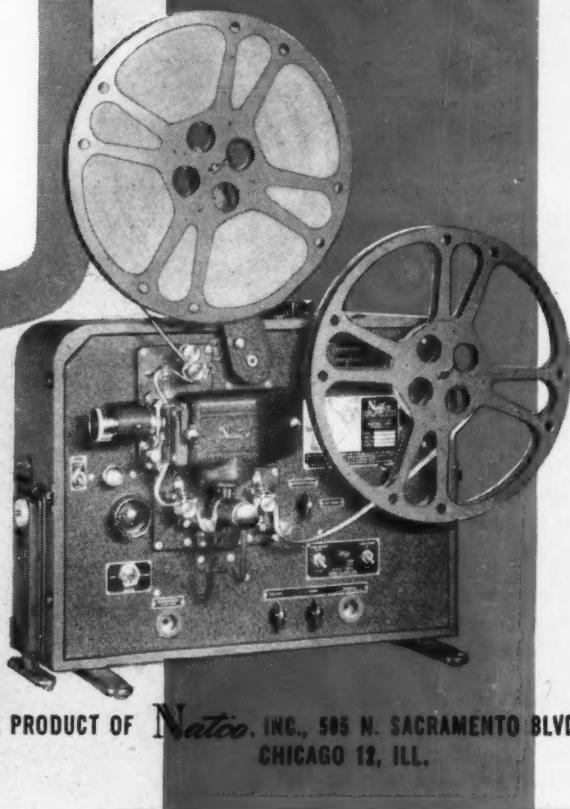
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By Earl Riney

A man may regard your effort to deceive him as a reflection on his intelligence.

How often the husband and wife try to reform each other instead of themselves.

If you want another to keep your secret, first keep it yourself.

Never laugh at a happening to someone else, which if it should happen to you, would be a tragedy.

A blue print of your future plan of action may help you keep working toward your goal.

If thought is your directing power of life, emotion is your driving power.

Self-assertion is often the response to injured self-esteem.

Not every question deserves an answer.

If you want to hear good things of a man who has just finished telling what a terrible place he has just left, don't go to that place to inquire.

Frequently holding in leash our first reactions enables us to give our best to the situation.

Blessed are those guests who know how to enjoy themselves, for they shall be much invited.

Train yourself to take offense at slights, rudeness, injustices, bits of facial expression, remarks that hurt, and you will find yourself offended repeatedly.

The Bible speaks man's language; it "finds" man where he is and points him to the place which he wishes to go.

There is a power in this universe that builds and builds, defending the good against the evil by the creation of more good.

Remember that confidence is the backbone of friendship. Therefore, be sincere . . . responsible . . . truthful.

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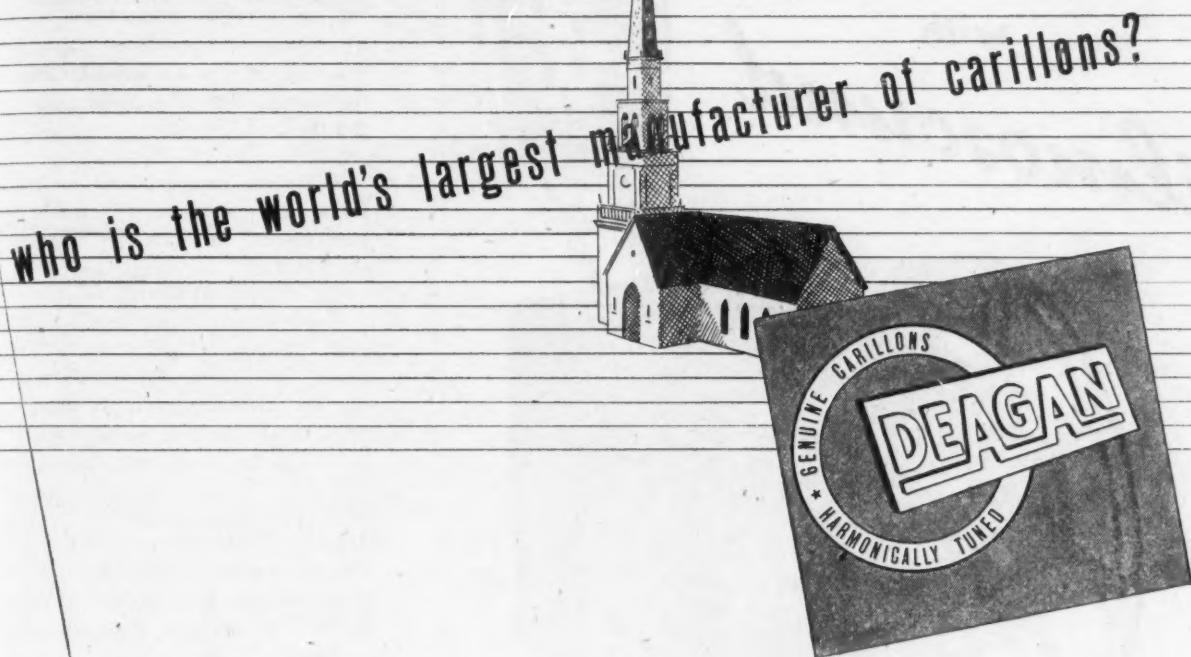
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Ministerial Oddities

Collected by Thomas H. Warner

The Book

There is preserved in Paris a papyrus which was written about 2,500 B.C. It is a copy of a much older treatise written about 3,580 B.C. Its style is like the Book of Proverbs.

* * *

A Boston lawyer tried to have the Bible excluded from the mails on the ground that it contains "improper literature."

* * *

An unnamed individual in Connecticut sent a telegram to a Congressional sub-committee which was making an investigation. It read "Have just been reading book called Holy Bible. Has large circulation in this country. Written entirely by foreign born, mostly Jews. First part full of dangerous war mongering propaganda. Second condemns isolationists with fake story about Samaritan. Dangerous. Should be added to your list and suppressed."

* * *

Printers have made a number of errors in various editions of the Bible.

There was the "Adulterous, or Wicked Bible," which was so named because in an edition in 1632 the word "not" was omitted from the Seventh Commandment, making it read, "Thou shalt commit adultery."

It is said that the printer was unaware of the error. He protested his good faith and pleaded that he was a church-going man, but it got him nowhere. He was fined \$17,000, a large sum in those days. A copy was sold recently in London by auction. The bidding was brisk and it was finally knocked down for \$155.

* * *

There was the "Geneva or Breeches Bible," published in Geneva in 1560, which substituted the word breeches for aprons in Genesis 3:7, making the sentence read, "And they sewed fig leaves together, and made themselves breeches."

* * *

There was the "Vinegar Bible," printed at the Clarendon Press in Oxford in 1717, which rendered the Parable of the Vineyard in Luke 20, the Parable of the Vinegar.

* * *

There was the "Murderer's Bible," an edition printed in 1801, which was so named because the word murderers was used instead of murmurers in Jude 16. It made the passage read, "These are murderers, complainers, walking after

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CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XXIII
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JANUARY, 1947

What Did the United Nations Meeting Accomplish?

JUDGING by the newspapers we get in Cleveland, the recent meetings of the United Nations Organization at Flushing were a continual dog fight which stirred up more animosities than were quieted. A personal visit however changed the spirit of pessimism on the part of the editor to one of enthusiasm.

It happened that we were invited to participate in an institute on the United Nations which was conducted by Walter Van Kirk, secretary of the Commission on a Just and Durable Peace of the Federal Council of the Churches of Christ in America. The institute took two days to visit the meetings, listen to presentations by various officers, discuss problems with the American delegation and to observe the various committees in deliberation. The reactions presented here are largely the result of the re-affirmation of convictions produced by the visit.

We found Lake Success, the headquarters of the organization, a very friendly place. From the guards at the gate, through the corridors, the committee rooms, and cafeteria, there was a healthy spirit of companionship. There was no ban on fraternization and we suspect that the friendships among the young men and women of the various delegations will do a great deal to cement international understanding in the world of tomorrow. Color and nationality did not seem to be much of a barrier. And as we came in contact with some of the more highly exalted members of the delegations, we found them smiling and friendly.

We doubt if the average person appreciates the size and permanence of the United Nations Organization. The General Assembly is but a small part of the program. Mr. Trygve Lie, Secretary-General, has nearly three thousand

permanent employees in his organization. They follow through on the resolutions adopted, conduct the surveys, spread the publicity, and give orderly procedure to the legislation of the general assembly. The work is divided into six general committees. They are: (1) Political and Security (do not confuse with the Social Security Council), (2) Economic, (3) Social and Humanitarian, (4) Trusteeship, (5) Administration and Budgetary, (6) Legal.

Several of these committees were in session on the days we visited the meetings. A sub-committee on trusteeships was listening to the application of New Zealand for trusteeship over the Samoan Islands. It took many hours to debate minor points. The Russian and Slavic delegations were supporting a motion on the part of Byelorussia which would insist that the Samoans be given, at once, democratic procedures with universal suffrage. Of course, the various members of the British Commonwealth supported New Zealand—with a notable exception. India is not voting with the mother country this season. She is more apt to be found with Russia and the Slavs. Russia has accomplished one important thing. She has sold herself as the friend of the small peoples while forcing the United Kingdom into the position of being the oppressor. The United States sits between the two, both literally at the conference tables and politically. It was difficult to see just why the heart of the new nation of Byelorussia should warm toward the Samoans. But that is how it stood.

The Committee on Political Security, a fifty-four nation committee, was also in session. As is usually the case, the spectators struggled for a sight of the poker-faced Molotov. In all of these conferences, it seemed to us that the Russians and Slavs were the country boys who came up to the big city. The polished diplomats of the British Empire played the parts of the city cousin. The American delegates took

a middle position. John Foster Dulles was informing and helpful. In conversation, he carefully distinguished between his own convictions and the attitude he must present as a representative of the Department of State. We suspect it has been a trial to make some of the statements which have been credited to him. Senator Connally who was the American delegate at the meeting of the Political Security Committee made one think of a self-conscious ball player in the home town field. Much of the playing was to the gallery. We suspect that he might be a less prejudiced statesman in a meeting held in a different atmosphere. We did not see Senator Vandenberg nor Senator Austin in action.

Some of the committee rooms are equipped for simultaneous translation. It is an amazing thing! So much so that the new observer forgets the debate as he plays with the little gadget at the right of his chair. While a delegate may be speaking in Chinese, by simply turning the control lever, an observer will hear the speech in English, French or Russian as he may prefer. The technique of this translation is interesting. It is necessary to have a broadcasting booth with several translators for each language. While the delegate speaks in Chinese, the translators are busy interpreting it into the other languages. They keep pretty close to the speaker. The uninitiated feels that he hears the voice of the speaker in several languages. Of course, that delusion is broken when the translation comes out in a woman's voice. As several of the translators are women, this is not unusual.

As all speakers modulate their voices for radio transmission, there were no loud, harsh rantings. This may be the main reason why the spirit of conflict seemed to be missing. But, above that, there was very evidently, in all committees, an honest desire on the part of the delegates to resolve their legislation by democratic procedures. When the votes were finally taken, both loser and winner, accepted the decisions and were ready to proceed to the next point of the debate. This, it seems to us, is one of the greatest achievements in the organization.

Then, it was a wonderful picture to see nations, large and small, around the conference table. One felt like saying: "This, gentlemen, is the way to settle disputes; not by going to war." And don't think that the little nations took advantage of the situation. How they did gang up on the great powers who had appropriated for themselves the right of veto in

the Security Council. Perhaps in the field of battle, numbers and munitions count, but in the conferences of the United Nations, ideas and voices have a place. The Philippine Islands were probably the newest nation represented. General Romulo certainly had his say as he pleaded for majority rule.

It has been a disappointment to many that no great progress was made toward universal disarmament. Yet the progress which was made was greater than most thought possible when the session convened. While a committee meeting since the adjournment of the General Assembly has recommended to the Security Council the acceptance of the Baruch plan; there is sure to be more or less jockeying before any plan is finally adopted. Russia has her mighty armies to offset the American atomic bomb. Both nations will play their cards in the most effective way possible. Each will use the veto power it possesses under the organization before it will permit itself to be in an unfavorable position. Neither nation quite trusts the other. Action by the Security Council of any plan which endangers national sovereignty would have to be referred by our delegates to Congress. Its disapproval is to all effect the use of veto power.

No, there is no assurance, as yet, of a war free world. But there is evidence of progress toward such a goal.

When Peace Comes

SOME time early in 1947—it may be before this sees print—Congress, at the request of the president, will declare the war against Germany and Japan to be at an end. Then, for the first time since December 8, 1941, this nation will be officially at peace with the world. The declaration of peace should be an important hour for churches. It should be recognized in a way that is fitting.

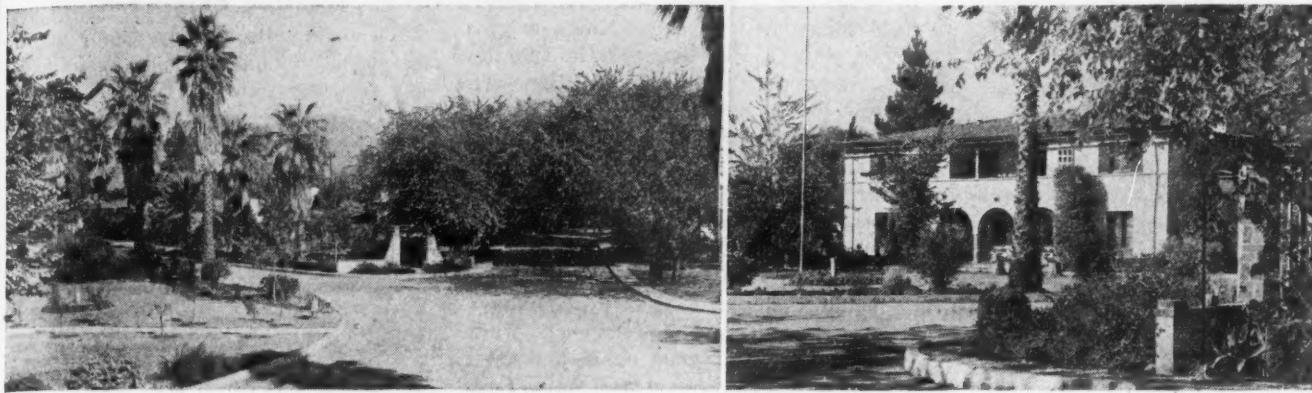
To observe the peace properly, it is necessary that plans be well laid in advance, to be executed at a date which is now uncertain. Several suggestions have been made for churches which wish to take advantage of the opportunity.

Here are some of them:

A Service of Thanks. This should be a co-operative service with other churches in the community to thank Almighty God that the devastating war has at last come, officially, to the end.

Recognition of Service Men. Many churches have felt that the response of the service men

(Turn to page 82)



TWO VIEWS OF PILGRIM PLACE

At left a panoramic view of the cross roads, glimpses of the white homes may be seen back of the trees. At the right the Mary H. Porter Memorial Hall.

In the Sunshine of Pilgrim Place

by Gladys Eby*

Retired missionaries, college presidents, clergy and other religious workers find a congenial atmosphere for the years of retirement.

AMONG many denominations and congregations there is a growing interest in retirement plans for its Christian leaders. One of the most original and successful settlements is now in its thirty-second year and has ambitious plans for growth, now that the war is over and building can be resumed. It is located in a well-established and cultural section of southern California and is known as Pilgrim Place.

An inscription in bronze, at one of the pillared entrances to Pilgrim Place explains its purpose:

In recognition of the devoted lives of those who have rendered Christian service at home and abroad, Pilgrim Place maintains these grounds.

Although Pilgrim Place today is an attractive subdivision of homes located on twenty-four landscaped and shaded acres in Claremont, California with holdings valued at \$500,000, its beginning was on a less pretentious scale.

At that time, over thirty years ago, a pioneer woman missionary—the first missionary ever sent to China by the Congregational Women's Board of Missions of the Interior—returned to America after half a century of foreign service. She was enthusiastic in her plan to originate a home somewhere in the mild climate of southern California for retired missionaries and mis-

sionaries on furlough. She received encouragement from her philanthropic brother, James W. Porter, and eventually, through their association with Dr. James A. Blaisdell of Claremont Colleges, they selected Claremont, a small college town thirty miles east of Los Angeles as a congenial location for the residence of exemplary Christian leaders. An eight-lot site was purchased and a building erected, with the first contributions by James Porter and other interested people totaling \$40,000. When Frederick Lyman, Vice-President of the American Board of the Congregational Church, and a trustee of Pomona College, bought three additional lots, the idea of a larger Christian settlement took form.

However, in 1925 the entire location was purchased by a new institution, Scripps College, and it was necessary for the Board of Directors to select a new location. With splendid foresight, a 20-acre site was purchased at the edge of town (since then, four adjoining acres have been secured) and after the land, wholly undeveloped and considered waste land, was drained and made habitable, a model village was carefully planned and laid out, with winding drives named Plymouth Road, Mayflower, Alden, and Priscilla Way. Many generous contributions and endowments were received from members

of the Congregational Church and other interested Christians. Sixty-three land plots were made available for homes and to date fifty buildings have been erected. During the period of the war no building was undertaken, but several are scheduled for construction as soon as conditions make it seem feasible.

The most interesting aspect of Pilgrim Place is its various plans of residence. A short drive past either entrance to Pilgrim Place brings you to the Mary H. Porter Memorial Hall, a two-story white building with arched entrances and tile roof, spacious lawns and flowering trees and shrubs. Porter Hall is the community center of Pilgrim Place, where those who wish may come for their meals, for club meetings, or library facilities. The second floor is laid out into ten single rooms for men or women. Some of the services available to all residents are nursing care, maintenance of living quarters and grounds, and participation in social affairs of the community.

The stability of Pilgrim Place is enhanced by the slow but steady erection of private homes, built by Christian workers who desire to make Pilgrim Place their permanent address. To these persons of any denomination, approved by the Board of Directors, Pilgrim Place gives a life-long lease to the land site they select and only general restrictions as to the type of home to be built. The home is occupied by the builder during his lifetime, but when the original owners have

*Mrs. John W. Eby, LaVerne, California.

passed on, it is then available for renting by Pilgrim Place to those who might otherwise be unable to reside here.

Most of these privately built and individually designed homes are single residences, although there are some two-apartment homes, such as the Mary Abernethy residence where, in the lower four-room apartment Carl M. Gates, Executive Secretary of Pilgrim Place, lives with his wife. There is a smaller, cottage type of home, such as the five-room place rented at present by Dr. and Mrs. Dana Getchell, who were missionaries in Turkey for years. Cottages of this design are in great demand and are rented at present for from \$25 to \$50 a month.

And lastly, in addition to the single rooms with semi-private bath on the second floor of Porter Hall, various types of individual homes built or to be built or rented, there is Merritt House, presided over by a House Mother, with ten rooms rented, and The Old Hadley House, a colonial style two-story with large porches and gracious atmosphere built for women who prefer single apartment rooms with private bathroom facilities and kitchenette. At present living costs, these apartments rent for from \$12 to \$20 per month and are occupied by women whose lives of service have taken them all over the world.

Home for Men

On the four-acre orange grove recently deeded to Pilgrim Place is a large home of ten rooms which will be converted into a home for men. There is a four-bedroom infirmary and a full-time nurse at Pilgrim Place, but more contributions and endowments are needed for the development of the health services.

At the present time over 120 notable Christian workers reside who have seen service in different Protestant denominations and in many far corners of the world at Pilgrim Place. These include George Albert Coe of Columbia University, well known in the field of Christian Education, Joseph Whiteside, Methodist missionary active in China, C. Burnell Olds, authority on Japanese religions and culture, Edward A. Steiner, former instructor in Social Ethics at Grinnell College, and Clifton D. Gray, former President of Bates College, Maine. In the medical field Dr. and Mrs. Lester Beals have done outstanding work in India, and Dr. Jesse K. Marden was active in Greece and Turkey. This mentions only a few of many who get together in homes, in meetings, at the table, in sports and in outside activities to compare notes and keep alive their intelligent interest in

affairs of the world and Christ.

Lots Still Available

There are still some of the original sixty-three lots available in the first 20-acre plot for home building. The cost of maintenance of grounds and supplying shrubbery, water, utilities and redecorating, is assumed by Pilgrim Place. Through intelligent landscaping, the streets of Pilgrim Place are lined with both evergreen and deciduous shade trees, the palm, cedar, liquid amber and casuarina. Many of the residents are flower lovers whose displays reflect good cheer and taste.

One of the present residents, Loyal Lincoln Wirt, an "old-timer" in this haven of rest, is only technically a retired Christian worker, for he frequently fills pulpit assignments, exchanging his residence with some other minister on vacation, and a few years ago went on a good will tour to Australia. He has written two books, one on his Alaskan experiences and the other on world peace. He could write many more on his experiences in England, the Near East, and in Chautauquas. His hobby is wood work, and he has a shop in the rear of his home for serving the needs of Pilgrim residents.

Realizing this need for some active service even during retirement, the directors of Pilgrim Place encourage outside activities for those interested, and among the many outlets for service are Red Cross work, summer camps, and part-time pastorates, or activity in the inter-denominational Community Church of Claremont. The Roque Court and Scrooby Club, local libraries and college programs are popular with occupants of Pilgrim Place.

They have all possible freedom of action, for even in retirement, the enjoyment of life, liberty and the pursuit of happiness is important. And when the core of this enjoyment is Christian service, whether the background is that of a college president (of which there are four at present) or medical missionary, home or foreign land instructor, YMCA, YWCA worker, or minister, the atmosphere and influence of such a group is well worth maintaining and supporting.

Ministerial Oddities

(From page 6)

their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage."

* * *

There was the "Printers' Bible," an early edition for which no date was given, in which Psalm 119:161 was made to read, "Printers have persecuted me without a cause," instead of

UPPER ROOM OFFERS CHURCHES RADIO PROGRAM

Expanding its already widely known devotional ministry The Upper Room is venturing into the radio field with two series of programs, one musical and the other dramatic. Both are designed for a fifteen-minute, once-a-week spot, are offered to local groups on transcription for presentation either on a sustaining or a limited commercial basis. Cost per broadcast is \$2.

The popularity of religious music, if properly done, has long been established by such quasi-religious commercial network shows as Hymns of All Churches. Based on a similar appeal the Upper Room Radio Parish provides choice musical fare, well balanced and ably produced. A mixed chorus is used with a strong ensemble providing instrumental background music. Each program centers on a single theme taken from the devotional quarterly. Appropriate meditations, scripture and prayers with a musical setting induce a mood of worship. Chief criticism of the two samplings heard was the somewhat lugubrious voice of the announcer.

The dramatic show, The Christians, presents a family of five who endeavor to live out the implications of their name. Facing many of the problems which confront the average American family the Christians bring a religious answer to bear upon them. In two audition recordings one of the problems was keeping Ruth, 12, and David, 11, interested in their own home life instead of always wanting to go out. The other problem concerned David's helping an orphaned boy find a home.

Both series give a plug for use of The Upper Room quarterly. If either series is to be commercially sponsored the interested firm must have the endorsement of responsible religious leaders.—RNS.

In 1828, the School Board of Lancaster, England was asked for the use of the schoolroom for a debate upon railroads and telegraphs. The Board replied: "You are welcome to the use of the schoolhouse to dispute all proper questions in, but such things as railroads and telegraphs are impossibilities and rank infidelity. There is nothing in the word of God about them. If God had designed that his intelligent creatures should travel at the frightful speed of fifteen miles an hour by steam, he would have clearly foretold it through the holy prophets. It is a device of Satan to lead immortal souls to hell."

"Princes have persecuted me without a cause."

God Was on Our Raft

Eddie Rickenbacker: Christian Gentleman

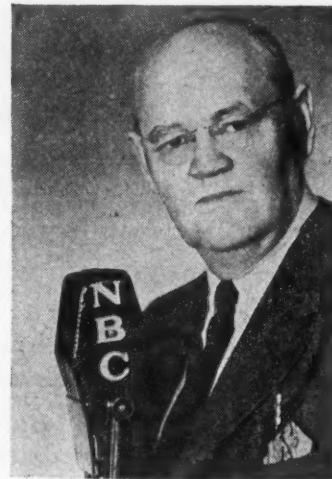
by William L. Stidger

You have heard the story of the raft, of course. But there is much in this sketch of Eddie Rickenbacker which is new to you. It will help to restore your confidence in the goodness of mankind.

IT SEEMED to me that God was on our raft," said Eddie Rickenbacker to me when I was talking to him about his experience in the war when he was marooned for three weeks because his plane crashed on a secret mission for the United States Government. I only go back to that far date and that dramatic story to introduce the second in this series of Christian Gentlemen stories. That episode in his life is far behind but it is a finger pointing to the way he is going and has always gone; the way of a man of faith, a Christian gentleman; a member of the church, a believer in prayer; and a man who thinks that God is always about somewhere "Standing back amid the shadows keeping watch above his own."

Eddie is currently the president of one of our great American airlines, and he holds for the same high standards in his pilots that Branch Rickey holds to for his baseball players; no drinking, the highest of integrity in home relationships. He will not have a pilot flying his planes who drinks or has the smell of liquor on his breath. "I can't trust an investment of a million dollars, which one of our planes costs, and I can't trust the future standing of aviation, and precious American human lives to a man who is known to drink. Drink and aviation just do not mix any more than drink and automobile driving."

This past summer in an extended speaking trip through fifteen states, and as far west as Dallas, Texas, on a tight schedule it became necessary for me to travel all the way by plane. At first I was a little nervous over that plane schedule for it involved more than 15,000 miles of air travel in all types of weather. However, after my first flight from Birmingham, Alabama, to Oklahoma City I lost all sense of uneasiness and fear; and it was all because of those fine boys who pilot the planes. They are clean looking, wholesome, fellows in their twenties, with now and then a bald head among them. They were tanned, clear-eyed and sure of themselves. I did not see a single



William L. Stidger

FOUR CHRISTIAN GENTLEMEN

This is the second of four articles by Dr. Stidger which give stirring pictures of some modern Christians. Two to follow will discuss Eddie Guest and Fred Stone.

pilot in all of my flying who looked or acted or smelled as if he had ever had a drink in his life. After making several flights and talking frequently to these men I learned that it was Eddie Rickenbacker who had foreseen, planned and instituted these high standards of sobriety and clean living in the American pilots. It gives the average passenger a high sense of security and safety to see these clean looking and clean living pilots.

The first time I ever actually saw Eddie Rickenbacker was in Toul, France, in World War One. I was driving a truck in that war with the First Division. I was living in an old brewery near Mount Sec. One morning I was repairing my Pierce Arrow Truck getting ready to take a load of supplies down the line that night. I heard a commotion outside of the brewery. I was lying under my truck, heard the commotion, crawled out to see what the excitement was all about and found

that my fellow truck drivers were watching a dog fight between a lone American plane and three Germans who had ventured over that morning in the clear sunlight of an unclouded sky. The plane had a "Hat in the Ring" insignia painted on its side. One man yelled "It's Eddie Rickenbacker!" And it was. Eddie brought down two of those three German planes and the other one turned tail and flew back to Germany.

"I'm going over to the airport and meet that guy!" I said to my fellow truck drivers.

"You've certainly got nerve!" was the unanimous reply.

But, in spite of their kidding I went. In fact I not only went, but Eddie kindly invited me to stay for lunch in his mess that morning. He said, when I told him that I was a Y.M.C.A. truck driver and a preacher: "I like the 'Y' boys and the Salvation Army lassies. I like preachers too and I want to talk with you."

That was the beginning of a life-time friendship. Following World War One I lived in Detroit for five years from 1920 to 1925 and came to know this Christian gentleman well. One noon I was scheduled to speak at the Rotary Club in Detroit. I not only was asked to speak but I was also asked to open that meeting with a word of prayer. I did both to the best of my ability. I thought that I had made a good speech, but when that meeting was over Eddie Rickenbacker came up to me with a friendly smile and said to me: "Doctor, I liked your prayer!" That was all he said. Not a word about my speech of which I was proud; but just that sentence about my prayer. Then he continued: "I believe a lot in prayer. My mother taught me to pray when I was a child. I could repeat, for I do repeat, the prayer she taught me at her knees, every night of my life. I never go off on a plane trip that I do not lift up that prayer, silently."

"What is that prayer, Eddie?" I asked.

He grinned a sheepish grin and said: "You'll laugh if I tell you, Doctor?"

"No I won't! What is your favorite prayer, Eddie boy?"

"Here it is, Doctor: 'Now I lay me down to sleep, I pray the Lord my soul

CHURCH SCHOOL CURRICULUM

KINDERGARTEN Ages 4 and 5 MRS. ALBERT VAN NOSTRAND, JR. Superintendent	PRIMARY DEPARTMENT Grades 1, 2, 3 Ages 6, 7, 8 MISS KATHARINE N. ACKERT, Superintendent	JUNIOR-INTERMEDIATE DEPARTMENT Grades 4, 5, 6, 7, 8 Ages 9-13 REV. ROSCOE M. GILES, Superintendent	HIGH SCHOOL DEPARTMENT REV. OSCAR MADDHAUS, Superintendent
TO HELP THE CHILD Know God as a loving Father who cares for him at all times. Know Jesus as the Friend of all little children everywhere. Know the Bible as the book that tells him stories about God and Jesus. Lay the foundations of Christian love by learning the advantages of cooperation. To acquire, through these first experiences in the Church Fellowship, a love for the Church and everything associated with it.	TO HELP THE CHILD Know God as a loving Father who gives him strength and help at all times. Have a growing understanding of Jesus' ministry to those who needed him. Have a growing knowledge of the Bible and a sense of its importance. Feel that the Church needs the help of children. Learn to work with and for others, especially through group projects of service.	TO HELP THE PUPIL Experience God in worship, with a widening concept of prayer. To know the Bible and to be able to use it skillfully. To gain an understanding of our Christian Faith, and to develop skills in Christian living. To love the Church, and be prepared for Church membership. To grow, as Jesus grew, in wisdom, and stature, and in favor with God and man.	
COURSE OF STUDY LEARNING IN THE CHURCH SCHOOL : KINDERGARTEN The Program is largely informal, with emphasis upon group activity and social adjustment. Excellent Kindergarten facilities are provided. The Kindergarten meets in the Parish Hall, 75 Plandome Road at 11:00 a. m., and continues through the hour of the Morning Church Service. (Some adjustments are possible in the age limits which are intended for this department. Children who have passed their third birthday are welcomed if they are reasonably well adjusted to group activity.)	COURSE OF STUDY First Grade—Growing in God's World. Second Grade—Work and Worship in the Church. Third Grade—Learning to Live as Friends of Jesus. The Primary Department meets in the Parish Hall, 75 Plandome Road, at 9:30 a. m.	COURSE OF STUDY Fourth Grade—In Wisdom and in Sustenance. Fifth Grade—The Way of Good Will. Sixth Grade—The Life and Ministry of Jesus. Seventh Grade—Paul and the Beginnings of the Christian Church. Eighth Grade—The Church Today, and Our Relation to It.	COURSE OF STUDY The Junior-Intermediate Department meets in the Church from 9:30 to 10:30. Additional week-day instruction is provided for some of the pupils.

ENROLLMENT—New pupils may be enrolled on the opening date, September 8th, or any subsequent Sunday, or by consultation with Mr. Giles, Manhasset 3494 or Manhasset 3813.

CHURCH SCHOOL EQUIPMENT—The Church School quarters are adequate and uncrowded. With few exceptions, all classes have separate class rooms. Constant effort is made to provide the best of educational equipment.

OFFERINGS—To teach the children voluntary responsibility to maintain the services of religion, each pupil is given offering envelopes with spaces for offerings for the support of the Church School, and for offering for missionary and benevolent projects sponsored by the school.

We shall be glad to provide additional copies of this folder, or to send them to your friends and neighbors if you will give us their names.

CHURCH SCHOOL CURRICULUM

This is the way that the Community Reformed Church, Manhasset, New York, displayed the curriculum of its church school. The other side of the pages of the eight-page folder goes into detail of some of the features. Oscar Maddaus is the minister; Roscoe M. Giles, director of religious education.

to keep, and, if I die before I wake, I pray Thee, Lord, my soul to take.' It's a kid prayer but, at least, its prayer—and I like it. It isn't a ritual or a church prayer but its a boy prayer, and a home prayer and a mother prayer, and I think that God hears it for its very simplicity; don't you?"

"I'll say he does, Eddie; and I think you'll be surprised when I tell you that I, a preacher, who know and use all of the church ritual prayers; the literary prayers, The Lord's Prayer, still say that same prayer every night of my life; a preacher and a full grown man; so you are not alone in loving and using that child-prayer. And what is more, Eddie, my guess is, that millions of grown-ups carry that simple prayer over from childhood into adult life just as you and I do; so you never need to apologize for that!"

"I'm glad to hear you say that Doctor. It makes me feel better. I always thought it was a childish thing to be doing."

"O.K., let's just do a little research work on that one, Eddie. I'll ask five men and you ask five men in this room of Rotarians how many of them still use that childhood prayer now and then and see."

Out of the ten Rotarians in that disbanding group of Detroit business men I found three who still used that prayer and Eddie found four out of his five who still used it. I have never forgotten that experience with this great pilot, adventurer, executive and busi-

ness man who became one of our most spectacular world heroes in this war; who survived two terrible dangers and who took four trips around the world for the Government.

No wonder Eddie said to me in speaking of his South Pacific experience "I felt that God was on our raft." Surrounding and interpreting that dramatic episode; in many ways the most dramatic episode of the whole war, there were written three books, all of which became best sellers. They were Eddie's own account, the book by Sergeant Johnny Bartek entitled, *Life Out There* and Lieutenant James E. Whittaker's book *We Thought We Heard the Angels Sing*. The jacket of that book has a quotation from the twenty-third Psalm on it: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me." Every one of these three books are regnant with spiritual meaning and rich in a religious import; and my guess is that that is true because the dominant figure at the heart of that long three week's lost vigil was Eddie Rickenbacker, a Christian gentleman who was accustomed to prayer and led that crowd of lost boys on their dangerous vigil; the man who later said to me as simply as a man who would still be praying "Now I lay me down to sleep"—"It seemed to me that God was on our raft."

CENSUS OF RELIGIOUS BODIES

The director of the census is authorized by Congress to take a census of the religious bodies in the United States every ten years, the first census in this decennial series having been taken in 1906. The information is collected through the use of a simple schedule or questionnaire, which is mailed to the individual churches, filled out by the pastor or clerk, and returned to the Census Bureau for tabulation. This census provides the only official government figures with respect to membership in the various religious denominations or organizations.

Preparations are now being made for the 1946 census and the schedules will be mailed to the churches early in 1947. This is a most important inquiry and for its success it is vital that the Bureau of the Census have the utmost cooperation from the pastors or clerks of the churches, as well as from all religious leaders and officials. The schedule for this census includes a question on the number of members of each local church, with a supplementary question on the number under 13 years of age. The second question on membership will facilitate comparison among denominations having different provisions for inclusion of young children as church members.

It is hoped that the church leaders will realize the importance of the census and will do everything in their power to help the Census Bureau secure prompt reports from all the churches.

Five Steps to Church Efficiency

No. 1. A Minister Who Is Conscious of His Executive Responsibility

by William H. Leach

After a generation of observation the editor of "Church Management" is putting into print what he considers the most vital requisites for an efficiently administered church. Other articles to follow in order will discuss: "A Flexible Local Church Organization"; "A Church Capable of Making Its Own Program"; "An Adequate Building," and "Sufficient, Democratic Financing."

ANY church which is going to be efficiently administered must have a minister who is conscious that he has an executive task. Most clergymen today possess that consciousness. There are still a few who resist the idea and insist that they are prophets, not administrators. But, economic necessity has done a great deal to force individuals who are not temperamentally qualified for leadership to recognize that the church is an organization and that an organization must have form and executive procedure.

So far as this article is concerned we will not attempt to lay down specific principles of church leadership. It will be sufficient to see its necessity. The Protestant clergyman is usually proud of his prophetic heritage. He feels that he has been called to preach and that task should take precedent over all others. The writer is a Protestant clergyman. He shares the pride of the prophetic ministry with his ministerial brethren. This entire series of articles is premised on the assumption that the preaching task should have priority in the work of the pastor. But having said that it is well to point out that the obligations of the modern minister do not exactly parallel those of the Hebrew prophet. The minister may covet the mantle of the prophet but he has accepted the vestments of the priesthood.

The ancient Hebrew prophet was distinguished by his independence. He was a flaming sword of righteousness who stood alone thundering the message of God. Sin was condemned and righteousness commended. So far as we know he had no organization back of him. No committee underwrote the expenses of his campaign. He received no salary, no social security. In modern life the passionate social and religious prophet who takes a soap box for his pulpit is the parallel to the Hebrew prophet.

The minister has elected to build the kingdom of God in quite a different way. He has chosen to serve through a society known as the church. This church, he believes, was founded by Jesus Christ, extended by his apostles and enlarged by the efforts of men and women through the ages. The church has provided for a selected group of leaders who have been ordained to the priesthood. These men are in no sense independent. Around them move a multitude of activities. They must direct the efforts of their followers in the establishment of the ideals of Jesus Christ in the individual, in the church and in the world. It is to be done through a method of organization—not alone preaching. The church, on its part, agrees to protect the minister. It sees that he is paid a salary commensurate with his ability. It makes it possible for him to marry and support a family. It assures him security for his age. But it expects much in return. It expects him to edify through sermons; to exalt through prayer; to guide through counsel and to lead through organization.

One of the common complaints made in answer to this contention is that men feel that the quality of their preaching would suffer if they accept the responsibilities of leadership. The writer sympathizes with these men. He has always chaffed under the executive burdens placed on him, as editor. He is sure he could produce a better magazine if he did not have to worry about subscriptions and advertising. On the other hand he is quite conscious that should he refuse to accept the administrative tasks he probably would not have a magazine at all. Some clergymen have found a similar pressure on them.

Judging from the sermons which we see and hear the quality of preaching in these United States is not so high that churches should be prevailed

upon to relieve their clergymen from all except the pulpit tasks. A second observation is that among the outstanding preachers in the United States—men who are recognized because of their outstanding ability—one does not hear this complaint. Indeed, in most instances, these men are very jealous of their administrative leadership.

I recall a statement by William Pier son Merrill, at that time minister of the Brick Presbyterian Church in New York City. He was leading a conference at Union Theological Seminary. It was at a time when young preachers were shutting themselves up for study hours, refusing to see callers and resisting pastoral calls. Dr. Merrill revealed that visitors were admitted to his study while sermons were in preparation. Dr. Merrill is one of America's great preachers. The young men could not very well ask him if his sermons would not be better if he protected his study hours. He, himself, volunteered this information.

It is quite possible, he said, "that I might preach better sermons if I refused myself to those seeking counsel. But I am likewise sure that the sermons would have less human understanding in them."

Some years ago, in a professional capacity, the writer visited a New York church which was planning an every-member canvass. Before the meeting he had a few minutes with the pastor of the church. This man explained that he would not attend the financial meeting. He felt that the working of organizing the church was entirely the duty of the lay officers. He was sure that he would compromise his ministry if he condescended to advise the church regarding its temporal affairs. It was a fairly large church and the minister appeared to be a young man of promise. But he has so entirely passed out of the national picture that I have even forgotten his name.

II

If a minister is conscious that he has an executive task he will usually work out some program which will prove effective. Preachers vary, like everyone else, and it is hard to lay down exact procedures. Local parishes differ and the program which works in one

may not work in another. Lay leadership is not uniform. In some churches there is plenty of lay leadership. Others have a dearth of it. All of these things enter into the plans of the minister executive.

Unquestionably he should use all of the lay leadership that is available. If the church has competent leadership in all departments his oversight may be simple. It might consist in merely keeping in touch with the various agencies of the church. It is a poor executive procedure to interfere with departments of the church which are running smoothly and producing satisfactory. Good leadership should be encouraged—not rebuked. If the church lacks leadership his immediate task may be the creation and training of such for the future of the church. In so far as he can he will divest himself of the multitude of details of work which can be assigned to lay workers, assuring himself that the workers are competent.

The probabilities are the minister through his professional reading, his attendance at church conferences and visits with his fellow ministers has a volume of information on church procedures not shared by his lay leaders. He has the responsibility to pass this on. The several techniques for this are (1) attendance at the meetings of the various groups; (2) meetings called to consider the proper procedures in church administration, and (3) the passing around of available literature.

The first one is probably the most effective if the minister takes this task seriously. His presence will usually be welcomed at any committee or board meeting. If the church financial program is slipping he can suggest that the proper committee study the plan used by a church which is more successful. If a world affairs committee is looking for a public speaker he can offer a recommendation. If a new building is proposed he can do a great deal to explain what a good church building must be.

The second method has not been used very much but is worthy of consideration. Why should not a church have conferences of its leaders to discuss effective methods of procedure? Too few laymen know just what their church is. A report recently came to this office of a Board of Trustees in a congregational church which discharged the minister. The minister brought the report here. Of course the board had no legal authority to do that. But the board didn't know its lack of authority, the congregation didn't know it, and as it turned out, the minister didn't know it. Surely a church owes its congregation the infor-

mation as to the basic principles of a local parish organization. There is need for a new type of evangelism. That is one which instructs church officers as to their responsibilities and send them out enthused for the work which is theirs. Too many churches elect officers and then wait for the spirit "to take." Unfortunately the spirit very seldom responds to such absent treatment.

The third method is one which is easily administered and can be very effective. Bernard Clausen of the Euclid Avenue Baptist Church pointed it out to the writer. He wrote a note which said:

Our church subscribes to *Church Management*. When the monthly copy comes it is our first duty to examine it and rip it to pieces. The pages are assigned to the appropriate departments of our church life and are clipped together with a special note calling attention to features of special interest. Even the advertisements are marked with red pencil and dispatched by our post office box system to the people who might need the announced commodities or books. Almost nothing is left intact, once an eager eye has scanned the contents, and scissors have sliced up the appropriate portions. For our files other copies are preserved but the one that does us the most good is the one which is ruthlessly destroyed so that its ideas may promptly live in the church.

III

I think enough has been said to justify this as the first principle of efficient church administration. The church must have a minister conscious of his executive task. Without that one can hardly expect an efficiently administered church.

If the reader wishes more authority we suggest that he consult the literature of his own denomination. God may call men to preach but denominations ordain them and installs them over churches. We know of no denomination which installs a preacher. Instead it installs men as pastors, overseers, rectors and ministers. Usually the charge is clear that he must assume the responsibilities of leadership.

We assume that there is still a place for unattached prophets. Soap boxes are still available. People still need the prophetic message. But society needs the church and the minister who accepts a pastorate is under obligation to bring the kingdom through the method of the church.

The confusion in the thinking of some men on this point was vividly revealed in a letter to the editor of one of the denominational papers. A minister who felt that too much of his energy was spent in serving tables wrote a letter asking for freedom from the details of parish life. But he was

conscious that he could find no church which would pay him a salary unless he accepted the responsibilities of leadership. In the letter he asked for some man of wealth to subsidize his work so that he might be free. He wanted to be an Amos in his community freed from the restrictions of parish leadership.

Perhaps he found a financial angel, as he termed it, to subsidize his work. Would he then be a prophet. Were Amos, Hosea, Jeremiah or Isaiah subsidized? Could a man be a prophet on a subsidy? Perhaps. But it is easier for a camel to go through the eye of a needle.

BECAUSE HE IS GOD

The Bay of Fundy is a romantic, sometimes awesome place. Stories and legends have given to it an atmosphere of mystery. To visit it fresh from the noisy crowds and clangor of great cities is to experience a new and never to be forgotten sense of greatness that is more than bigness, and power that is more than sound.

On the Bay of Fundy, the tide runs higher than in any known spot in the world—sometimes more than fifty feet. Watching it come pushing, scrambling, pouring in through the Bore, over the low flats, over the banks, conquering the rocks—one is left breathless.

The young man and the girl watching it were silent for a time, overwhelmed by its majestic power.

When the tide had spent its force, the girl said quietly, "Why should the personal affairs of two people like us claim even for a moment the attention of a God of might and majesty like that?"

"Because He is GOD," answered the young man.

From *One in Seven* by Margaret Slattery; Harper & Brothers.

Never confess your fears — confess your courage.

Actions are the insipid reflections of our motives.

The drowning man might catch at a straw but never effectively.

If you cannot keep your mind off your troubles, get up and work; if busy fingers cannot turn your bleak thoughts outward, open your Bible and read the personal promises of God until you feel beneath you again the everlasting arms of God.

New Salem Meeting House

Lincoln Frequently Visited This Community Center

by Carroll C. Hall

NEW SALEM village—the place where Lincoln spent his young manhood—had stores, mills, craftsmen's shops, taverns and barrel houses, but no church! Back in the 1830's, Illinois was still a pioneer country. The building of churches came later, in the 40's and 50's. When Lincoln lived at the New Salem it was still partly settled country and still partly a land known only to the hunters and Indians.

Yet, there was religion in this village. The Presbyterians, for example, would meet at the home of Dr. John Allen, the village physician.* The Baptists at the home of Joshua Miller, blacksmith. Often Henry Onstott, the cooper, would open his home for religious meetings. In the summer they would meet in nearby groves for camp meetings. Religion was a force in pioneer Illinois although without buildings of its own.

One-half mile south of the village and "across Green's rocky branch" was the village school. "Mentor Graham's" school it was called. For in it, Mentor Graham—the man who taught Lincoln English Grammar and the rudiments of Surveying—held forth when the school was in session.

The school was the nearest thing that New Salem had that could be used

*See February, 1946, issue of "Church Management," also page 28 of this issue.

for community gatherings. In fact, it had a double title; often it was referred to as the New Salem Meeting House.

It was in this meeting house that protracted meetings were held during the winter, where religious services were held on Sunday. It was truly undenominational as any group could arrange for its use.

Like the rest of the buildings in the New Salem community it was made of logs and heated by an open fireplace. It was one of the first buildings built in the village. The hand-hewn shakes of the roof were held in place by poles laid across them.

Although Lincoln never enrolled in school there (Mentor Graham taught him at home), he, no doubt, was at the building many, many times. If not for religious services then for the "spelling matches" or temperance lectures.

Judged by present-day standards it is a tiny building only 18 by 16 feet in floor space. Its furniture was crude and primitive.

The seats were half-round logs set on pegs. There were no school desks, shelves under the tiny windows along the south wall served for writing.

At the front of the room was the huge fireplace into which great tree logs could be shoved from the outside. There also, in front of the benches, was the teacher's desk. It was more like a lecture's rostrum of today and could,

of course, have been used by the pioneer preachers as a rest for their Bible. It is problematical if these 'pioneer men of God' spoke from notes; theirs was a religion that came from the heart.

Outside the building, a few yards to the east is the burying ground. Today, only a few crumbling stones are left. On them are scratched the New Salem names of yesterday. The mortal remains of those buried there have long since become dust.

The present restored New Salem Village, the Meeting House stands as a monument to those of the pioneer years. Although it is a far cry from the days that Lincoln and the others of the village lived there; the spirit of what they did still lives.

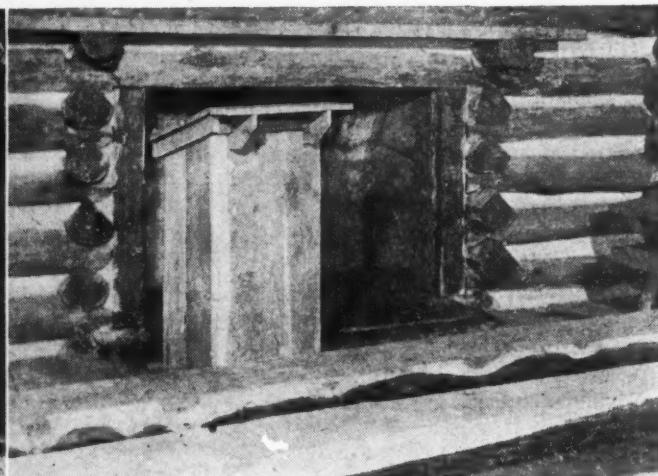
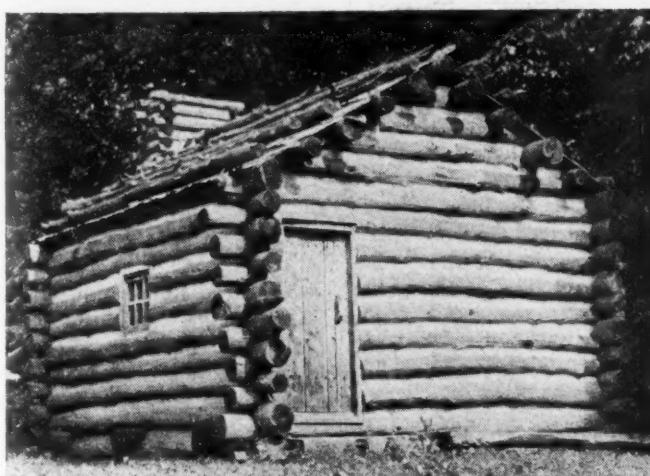
Like all men in all times, they have striven mightily to understand the world in which they found themselves and to pay just tribute to their Maker.

NORTHERN BAPTISTS PASS

\$10,000,000

New York—Contributions to the \$14,000,000 World Mission Crusade drive of the Northern Baptist Convention have passed the \$10,000,000 mark, it was announced at the denomination's headquarters here.

Dr. Edwin T. Dahlberg, president of the convention, said "the fact that we reached the figure of \$10,232,305.43 would indicate that the World Mission Crusade is a month ahead of schedule. It may even suggest the possibility that we shall reach a total of \$15,000,000 instead of \$14,000,000 by the time of our fortieth anniversary convention at Atlantic City in May.—RNS



RESTORED MENTOR GRAHAM SCHOOL AT LINCOLN'S NEW SALEM

This building served as school and village meeting house. It was located one-half mile south of the village. Note the use of poles to hold down the shingles on the roof. At right is the interior. Back of the teacher's rostrum is the fireplace which was fed with logs from the outside.

The Lincolns' Washington Pastor*

WHEN Abraham Lincoln and his family reached Washington in 1861 they immediately began to make inquiries about selecting a church home. There is a tradition that the President approached Attorney-General Bates regarding a suitable place of worship and commented, "I wish to find a church whose clergyman does not preach politics."

Inasmuch as the family has attended a Presbyterian church in Springfield, it is not surprising to find them associated with a church of the same religious body at Washington, and the qualifications of the clergyman seems to have measured up to requirements, as the President told a distinguished friend, "I like Dr. Gurley. He doesn't preach politics. I get enough of that through the week, and when I go to church I like to hear the gospel."

The Lincolns first attended Mr. Gurley's church in March, 1861. Some time later they made the selection of a pew. The deacon who took care of assigning the Lincoln family a permanent place to be seated remembers the interview as follows:

"I remember taking the plan of the church over to the White House for inspection. Mrs. Lincoln looked it over and selected the pew, which strangely enough, happened to be the one Mr. Buchanan had just vacated. The annual rental of the pew at the time was fifty dollars a year."

The records of the church show that Mr. Lincoln paid his pew rent promptly each year. In approaching the memorial pew one walks down the center aisle and notes the eighth pew from the pulpit.

Although in 1858, Dr. Gurley had served as chaplain of the United States Senate, and through this connection, became widely known in political circles in Washington, apparently he had not been spoiled by this distinguished honor.

Rev. Gurley according to one of his contemporaries was "a noble representative of old-school Presbyterianism in the capital of this mighty nation. . . . Calvinism presented in his beautiful example and spirit and preaching, a practical and irresistible refutation of the criticism so often heaped upon it by those who know little of it."

From a brief obituary notice by Rev. A. A. E. Taylor in *The Presbyterian*, there is a fine summary of Gurley's

ability as a preacher and the type of sermons he was in the habit of delivering. Rev. Taylor said: "He spoke with an authoritative air of sincerity and earnestness, a force of personal conviction, that impressed the hearer with the fact that whether the utterance were true or not there was no doubt in the world but that the speaker himself believed it to be true. His preaching, with slow and stately solemnity was confined with remarkable closeness to the great central doctrines of the cross. There was no phrase more frequently on his lips as his constant hearers will bear witness, than, 'Christ and Him crucified'."

When Lincoln was shot Dr. Gurley was immediately summoned to his bedside and remained there until the President expired the next morning. Upon the death of Lincoln, Secretary Stanton turned to Dr. Gurley and said, "Doctor will you say something?" Whereupon the pastor replied, "Let us talk with God," and kneeling "proceeded to offer a most touching and impressive prayer."

Later one of the United States senators remarked, after hearing Dr. Gurley's prayer offered in the Executive Mansion, just before the body of the President started on its long trip to Springfield, that the prayer "produced a profounder impression on him than anything he had ever heard from the lips of man."

On the funeral train Dr. Gurley wrote a memorial poem of six stanzas which was set to music and sung at the cemetery in Springfield. There is room for but one verse here:

"This consecrated spot shall be
To freedom ever dear:
And freedom's sons of every race
Shall weep and worship here."

Phineas Densmore Gurley was born in 1816, on November 12, at Hamilton, New York. His father was of Quaker birth and his mother a member of the Methodist church. When fifteen years of age, Phineas united with the Presbyterian Church, at Parishville, New York, to which place the family had removed. He was admitted to Union College in 1833 and graduated from the institution with the highest honors in his class, on July 26, 1837. The Fall of that year he entered the Theological Seminary at Princeton, New Jersey, and completed his course in September, 1840.

A month after Gurley's graduation he was married to Miss Emma Brooks,

daughter of a Parishville physician, Dr. Hosea Brooks, and one week later the young couple set out for their newly assigned charge, the First Presbyterian Church of Indianapolis. At this time Henry Ward Beecher was the minister at the Second Presbyterian Church in that city.

During Dr. Gurley's residence at Indianapolis, he assisted in two missions at Fort Wayne, Indiana. On one of these special efforts fifty people were added to the church. After a ministry of nine years in the Indiana state capital, he accepted the pastorate of the First Presbyterian Church, at Dayton, Ohio, and four years later was installed as pastor of the F Street Church in Washington, D. C. A union with the Second Presbyterian Church occurred in 1859 at which time the united body was designated as the New York Avenue Presbyterian Church. It was at this time that the now famous edifice was erected so that when the Lincolns arrived in Washington, Dr. Gurley was preaching in the new church building which had just been completed.

Dr. Gurley did not long survive his most distinguished church attendant for he passed away on September 3, 1868, in the fifty-second year of his age, while still ministering at the New York Avenue Church.

Mrs. Sidney Lauck, a church member at the time the Lincolns worshiped there claimed that Dr. Gurley himself told her that "Mr. Lincoln had made all the arrangements to be received into the New York Avenue Church and but for the assassin who took his life, he would have made public profession of his faith in Christ on Easter, 1865."

A woman read the Bible through thirty times. She found that there were thirty-six chapters that contained all the letters of the alphabet. That nine chapters contained all the letters twice, seven three times, and one four times. That forty-one chapters do not contain J, Q, X or Z, but that every chapter that contains these letters contains all the other letters of the alphabet. That there are nine verses that lack only one letter of the complete alphabet. That the Old Testament contains 134 chapters that do not have the letter J. That in the seventh chapter of Nehemiah "the" is found 150 times. That Proverbs has only fifteen words with the letter X in them. That only four verses begin with the letter Q.

*From "Lincoln Lore," published by the Lincoln Life Insurance Company.

Looking Ahead to Lent

Ash Wednesday, the beginning of Lent, is February 19. Because of erratic dates of publication due to paper shortages, strikes, printers' congestions, etc., we are releasing this portfolio of Lenten ideas in our January issue.

RICHMOND MORGAN of the First Congregational Church, Peru, Illinois, has usually released a twelve-page mimeographed Lenten program to his congregation. The first page is a letter announcing the season. Then follows the outline of the season. Then there is detailed presentation of the morning services, mid-week services and so on. Some of the features as presented in an earlier year follows:

HIGH POINTS IN OUR CELEBRATION OF THE LENTEN SEASON

1. THE FELLOWSHIP CANVASS

Every home in our parish will be visited in the name of the church.

2. ASH WEDNESDAY FAMILY DINNER AND COMMUNION SERVICE

On the evening of Ash Wednesday, February 23, we will begin our Lenten celebration by gathering for a Fellowship Dinner in our hospitable church dining room.

After dinner we will proceed to the sanctuary to observe the sacrament of the Lord's Supper.

This will be the first of our Lenten series of mid-week services. It is earnestly hoped that our people will begin this penitential season by attending this service.

3. HOLY WEEK MUSICAL SERVICE

We shall look forward to an evening of great sacred music reverently sung by our combined choirs.

Our expectations justify us in placing this among the high points in our Lenten celebration.

4. THE GOOD FRIDAY SERVICE

This anniversary of our Lord's death is to many of us the most sacred day of the year. What better way of observing it than by obeying his request to "do this in remembrance of me"?

As in the past this ancient church will be appropriately decorated and lit by lovely symbolic candlelight.

Following the graduation of Children into the church and the reception of new members into our fellowship, the sacrament of the Lord's Supper

will be administered.

We urge you to work hard and pray much that this service may be worthy of the event it celebrates.

5. THE EASTER SERVICE OF PRAISE

This is the year's great Service of Triumphant Praise and will be observed with banners, color, music and happy praise. It is not to be a carnival or a style show, but an offering of gratitude to him who declared that "death hath no more dominion over man."

MORNING SERVICES

New Lights from Old Lamps IS RELIGION A PLEASURE OR A PROBLEM?

Thou shalt rejoice in the Lord, and glory in the Holy One of Israel.—Psalm 41:16.

JESUS CHRIST AND MODERN VIEWS OF LIFE

I am come that ye might have life, and have it more abundantly.—John 10:10.

GOD—NOT CHANCE

All things work together for good for them that love God.—Romans 8:28.

THE CHRISTIAN VIEW OF MAN

What is man that Thou shouldest magnify him.—Job 7:17.

PRAYER AS JESUS CHRIST UNDERSTOOD AND PRACTICED IT

Lord, teach us to pray.—Luke 1:11.

THE BIBLE—ITS PAST ACHIEVEMENTS AND PRESENT VALUES

The law of the Lord is perfect. The statutes of the Lord are perfect.—Psalm 19:7-8.

IN THE DAWNING OF THE MORNING

And God said, Let there be light. And there was light.—Genesis 1:3.

MID-WEEK SERVICES

The Religious Message of the Modern Poets

ANGELA MORGAN: The woman prophet who sings the gospel of honor and fair play.

EDGAR GUEST: The poet of the gentle fun and pathos that rests close to the ways of the ordinary people.

JAMES WHITCOMB RILEY: The ordinary man's poet who touches the dear, familiar things and places with insight and tenderness.

EDWIN MARKHAM: The poet with the Biblical style. A true son of the American scene.

JOHN DRINKWATER: The Englishman who found the poetry of the American Lincoln's life. The poet of holiness.

ROBERT SERVICE: The strong man's poet who found God in the great outdoors.

JOHN MASEFIELD: The poet who learned the hard way and came up from the bar-room to the most quoted poet in the modern pulpit.

JOHN OXENHAM: The poet who lived through the war and translated the language into the terms of peace.

VACHEL LINDSAY: The poet who really wanted to see Christianity put into practice.

EDNA ST. VINCENT MILLAY: A poet whose womanly insights light up the hard ways of love and life.

THE DEATH OF JESUS

In presenting through the weekly bulletin of the Linden Avenue Baptist Church, Dayton, Ohio, an outline on the death of Jesus, I. N. DePuy, the pastor, has given three good outlines for Lenten sermons.

The Human Sins That Killed Jesus

1. Vengeance—Sadducees and Judas.
2. Intolerance—Pharisees and Scribes.
3. Cowardice—Pilate.
4. Levity—Herod.
5. Militarism—the soldiers.
6. Your sins and mine.—Isaiah 53:6.

The Human Sympathy and Interest of Many

1. The mercy of Jewish folk—Matthew 27:34.
2. The grief of the woman—Luke 23:27-31.
3. The boldness of women friends—John 19:25-27.
4. The loyalty of John—John 18:15; 19:25-27.
5. The protest of Pilate's wife—Matthew 27:19.
6. The penitent robber—Luke 23:39-43.
7. The centurion's testimony—Matthew 27:34.
8. The testimony of Nicodemus and (Turn to page 24)

Mary, Mother of Washington

by William C. Sheath

"Mary, Mother of Washington," is all the epitaph needed over the grave of this woman. The writer, minister of the Haws Avenue Methodist Church, Norristown, Pennsylvania, is a long time student of Washington history. He uncovers some interesting things about Mary Ball Washington.

WHAT an attractive woman!" So, Colonel Joseph Ball may have commented to himself as the door closed on the woman he had just employed as a housekeeper. Himself very recently a widower, he had left his estate in Virginia to attend to various matters of business in London. When, in his search for a housekeeper, he had been introduced to the Widow Johnson he had been impressed with her attractive manner. She was in matter of fact a rather remarkable woman. Remarkable in this, that though a widow, the mother of two children over seven years of age, with her forties fast ebbing away—and this at a period when women of forty-five were considered well past that rigidly defined period of "their first youth" she was so attractive to Joseph Ball that he very shortly proposed marriage—and was accepted on the spot!

But proposing marriage to your housekeeper is one thing. Having the arrangement graciously accepted by your family and children; and your bride received on an equal footing by your social circles is quite another. When the folk back in Virginia heard of the proposed union they denounced it as too plebian, and the social circles promptly raised so vociferous an outcry as to send Colonel Ball and his prospective bride scurrying through genealogies in search of an ancestry which would be acceptable to the great families of Virginia like the Lees and the Carters. So—whether in truth or not, no one is prepared to say—a line of descent was traced connecting the Widow Johnson with the influential Montague family. The American cousins were satisfied with this and, in 1707 or thereabouts, Joseph Ball returned to America with his bride, the former Widow Johnson, who for a few years was now to be known as Madame Ball of Epping Forest.

Epping Forest was the name Joseph Ball had given to his Virginia residence. To his very large paternal inheritance there had been added, as a gift from the Crown, a large tract of

land in what was known as the Northern Neck of Virginia. In the middle of the acres granted him by the Crown he had built a very comfortable house and, true to his English ancestry, had named the house after the great wood north of London. It is one of the few houses of early Virginia to escape the ravages of fire which was the scourge of colonial homesteads. At a comparatively recent date it was still standing and the owner of the house was reported exceedingly gracious to those who in a spirit of reverent patriotism seek admission. Here at Epping Forest, one late November day—some say it was the twentieth, though here again there is no certainty—in 1708 was born to the aging and strangely mated pair, a little girl to whom they gave the name of Mary, no doubt after her mother.

If the child Mary, and her father Joseph Ball, ever played or romped together through the quaint halls of Epping Forest it could not have been for any great length of time. For the rather solemn faced father died when his daughter was scarcely three years old. But when he died he left her as a patrimony a very valuable piece of arable farm land "at the freshes of the Rappahannock." Mary's mother had in the meantime lost none of her attractiveness, for her marrying ability is still in evidence. Little more than a year elapsed before she had married again—this third time to a man named Richard Hewes. Richard Hewes lived but a year after his marriage, so that from her fifth to her thirteenth birthday Mary was cared for by her mother only. Dying in 1721, Mrs. Hewes turned her daughter over to the care of a professional guardian named George Eskridge who treated her with great kindness and for whom she developed a lasting sense of friendly affection. They laid Mrs. Mary Johnson-Ball-Hewes to rest in the little family burying plot just back of Epping Forest.

There are no authentic portraits of Mary Ball, so that the painting which

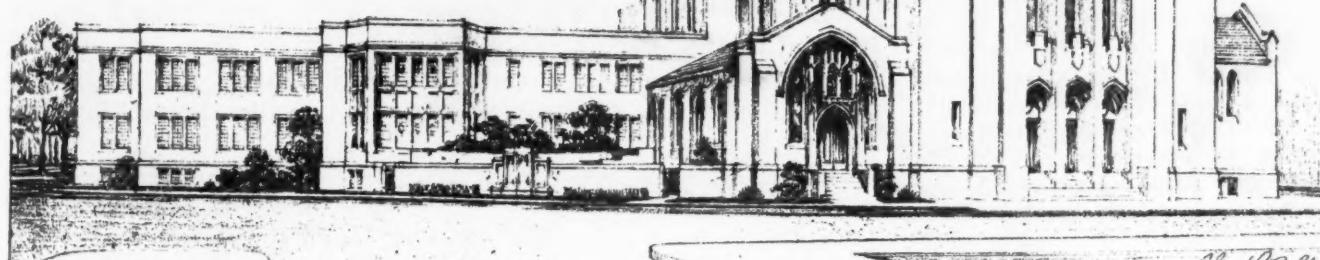
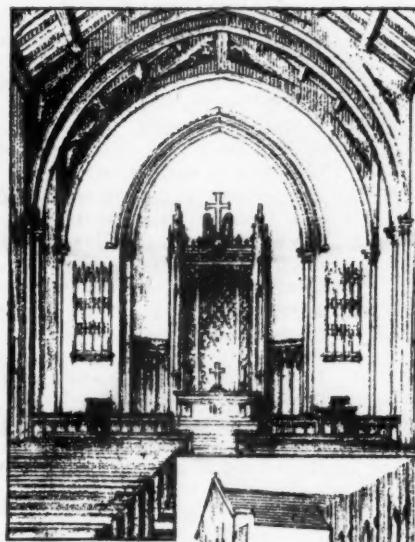
many years ago was claimed to be her likeness is probably just the creative imagination of some unknown artist. But we do know that she developed into a very beautiful woman, thoroughly English in her characteristics, with blue eyes, fair hair, and fair complexion. And if we are to trust the traditions she became the reigning beauty of her day, known variously as the "Rose of Epping Forest," and the "Belle of the Northern Neck." Best of all we have abundant proof that her beauty did not detract from her womanliness, and that her nature was serious and devout, marked by a reverent devotion to the church and its various ministries.

Augustine Washington

The church to which Mary Ball, previous to her marriage, gave her loyalty, was old Yeocomico Church. Here each Sunday, save for an occasional visit to the neighboring parish of Pope's Creek which was about five miles from her home, you would find Mary worshipping in company with either her mother Mrs. Hewes, her sister Mrs. Bonhum, or her guardian George Eskridge. Some say it was at the services of this church or in the hours of social visiting which always followed the Virginian worship that Augustine Washington was first attracted to Mary Ball. Others say that they first met in England as the result of a carriage accident in which he was involved and in which Mary as a nurse brought him back to health. In all probability the first surmise is the nearest to the truth.

Augustine Washington's land fronted on the Potomac River near its junction with Pope's Creek. Here he had a house, very comfortable indeed but not pretentious enough to be given a name. It had four large rooms on the first floor with dormer windows inserted in the roof forming a half-second story. And of course, in line with the prevailing usage, it was built of wood. George Washington's brother who lived here after Augustine's death named the place Wakefield. On Christmas day, 1780, as he was entertaining a party of friends, the house was burned to the ground. It was not rebuilt, and for a number of years the spot was unmarked save for a simple stone placed there by a member of the family. In 1850 a more pretentious

Proposed New Building Messiah Lutheran Church Philadelphia, Pennsylvania



PROPOSED MESSIAH LUTHERAN CHURCH

These views show the striking edifice planned for Philadelphia. Note the two sanctuary views which have been inserted. At the right is the formal chancel, with the choir behind the screen. At the left is the chancel transformed for the popular evening service. A curtain has been dropped which hides the altar. A center pulpit takes the place of the divided chancel. The choir faces the congregation. In presenting this plan the church reverts to the tradition of early Christianity where the moveable pulpit was the practice. Ross Stover is the pastor of the church.

monument was erected at the entrance to the grounds. In 1932, inspired by the two hundredth anniversary of George Washington's birth in the house, the government erected a replica of the building—but built it of brick to avoid the hazard of fire. The building is now open to the public.

It was to this house that Augustine Washington brought Mary Ball as a bride. One of the four rooms on the first floor was used as a living room. In this living room there was a secretary or desk in which stood the few books which the household boasted.

Coming to the desk Mary noticed a volume titled "Sir Matthew Hale's Contemplations." It was a book of sermons by an English writer and was destined to become her constant companion in after years. It is said that she always carried it in her apron pocket to be read when opportunity offered. Certain it is that after the death of her husband she read from it regularly as at evening she gathered her household both children and slaves for their evening devotions.

Now Mary's reaction to the finding of this book is quite illuminating. As

she opened the book to the flyleaf she read: "Property of Jane Washington!" As you no doubt know, Jane Washington was the first wife of Augustine Washington. The dead woman seemed to be reaching a hand out of the past to assert a kind of property right in the house. With scarcely a moment's hesitation, Mary picked up the quill which together with the inkhorn stood on the secretary, and in a firm hand wrote underneath the original inscription the words, "AND MARY WASHINGTON." The action is significant, for this quiet but firm insistence on

her own worth and on her rightful place in life is a prominent characteristic of her great son, as any student of colonial history is well aware.

Another characteristic of Mary Ball Washington was a lasting affection toward those who had been kind to her. She never forgot those who gave her a kindly word or did her a good turn. On February 11, 1732 O. S., her first child was born in the house to which she came as a bride. At the customary time the ceremony of baptism was performed at Pope's Creek Church. But the name given to the baby was not the name of her husband, nor of her father, nor even, as sometime supposed the name of the reigning king of England to whom she was always loyal. She named the baby George after the man who had been kind to her in the days of her orphanhood—George Eskridge!

At the time of his marriage Augustine Washington was the owner of three valuable pieces of land. One was the farm at Pope's Creek to which he had brought Mary on their marriage. Another was the property near Fredericksburg known variously as "Pine Grove," or the "Ferry Farm." The third was the property now known as Mount Vernon—a name given to the land when Lawrence Washington came into possession of the place. It was known in Mary's early days as "Hunting Creek." Shortly after George's birth Augustine Washington decided to move from Pope's Creek to Hunting Creek. Various reasons are given for the move. Some say the marsh lands at the junction of the two streams bred fever from which he wished to escape. Others say his enlarging family necessitated larger quarters. Still others, and with more probability, say his move was brought about by the deterioration of the soil on the Pope's Creek Farm, since tobacco which was the principal Virginia crop, impoverished the soil very quickly. But whatever the reason, Mary shortly found herself settled at Hunting Creek.

Four very happy years were spent at Hunting Creek, and then fire, that nemesis of colonial homes, compelled another move. Tradition says it was Mary's passion for neatness which caused the fire. She was sweeping up leaves and burning them when a spark from the fire ignited the dwelling. Their belongings—somehow she had managed to save Sir Matthew Hale—were packed into wagons and they took up their dwelling on the farm opposite Fredericksburg. Today nothing remains of that building. But there Augustine Washington died in 1743, just about four years after leaving Hunting Creek.



An Evangelistic Church Has

1. **AN ACTIVE COMMITTEE ON EVANGELISM.** Every church should have either an active committee on evangelism or the officers of the church should be charged with the duty of reaching people for Christ.
2. **AN UP-TO-DATE PROSPECT LIST.** A prospect list of people for whom the church has a responsibility should be kept up-to-date with great thoroughness.
3. **DECISION SERVICES IN THE CHURCH SCHOOL.** Every church school should have at least one and possibly two or three decision services during the year, either in the various departments or in the entire church school.
4. **A PERSONAL WORKERS' GROUP.** A group of qualified members of the church should be engaged in personal evangelism at least one night a month.
5. **AN INVITATION AT THE CLOSE OF THE WORSHIP SERVICE.** Periodically the pastor should give an invitation at the close of the regular worship services so that members of the congregation desiring to become Christians and members of the church may be encouraged to do so.
6. **A GOAL FOR SOULS.** A church should have as its annual goal at least one baptism for every twenty resident members. Such a goal would stimulate the church's zeal and activity.
7. **A SPONSORS' CLUB FOR NEW MEMBERS.** A church should organize a Sponsors' Club for the conservation of new members received into the church.
8. **LAYMEN CALLING SYSTEMATICALLY ON INACTIVE MEMBERS.** Laymen through their testimony as to the value of regularly worshipping and serving Christ will stimulate inactive members to renewed activity.
9. **A PRAYER CIRCLE OF CHURCH LEADERS BEFORE EACH SERVICE.** To have a prayer circle with the pastor before each of the worship services of the church will greatly strengthen the pastor and bring the blessing of the Holy Spirit upon the service that follows and upon the entire evangelistic ministry of the church.
10. **A DISPLAY OF EVANGELISTIC LEAFLETS IN THE CHURCH.** A tract rack should be provided to display evangelistic leaflets in some conspicuous place for the use of members and friends of the church.

Allowing ten points for each goal achieved what is your church score?

GRADING THE EVANGELISTIC CHURCH

Above is shown the inside pages of a four-page folder being distributed by the Department of Evangelism, New York State Baptist Convention. If you are interested in securing copies of the folder for distribution write that agency at 433 South Salina Street, Syracuse New York.

Mary Is Widowed

Mary never re-married. That may have been a natural reaction to the over-emphasized marrying instinct in her mother. But more probably because her husband had placed in his will a provision that she was to have control of a large part of his estate as long as she did not re-marry. It was no easy position in which she found herself. The management of a sizeable estate; the care of a difficult household; the rearing of a large family, some of them her step-children; and all this at a time when it was exceedingly difficult for a widow to succeed. But she carried on and did so in spite of seemingly unsurmountable obstacles. One can see this calm determination to carry on in the face of all difficulties reflected in the attitude and actions of her son George in the trying situations of his Valley Forge experience.

When the Revolution became a certainty Washington, as a matter of safety, insisted that his mother move into Fredericksburg. Here in the little cottage which is today the city's

most cherished shrine she lived until her death. It was from her bed-room in this cottage that she commended her son to the care of God as he took up the burdens of the first presidency. Daily visits to her farm, which she managed through an overseer, gave her sufficient occupation. She never failed, on these daily visits, to bring back a jug of water from the fine spring on her farm. Social recreation was furnished by little pop-in visits to the home of her daughter, Mrs. Lewis nearby. The path which connected the two homes was always well-worn.

But her great delight in these declining days was to take her Bible and, seated on the great jutting rock which overlooked the river near the rear of her house, spend the moments in meditation and prayer. That rock today goes by the significant name of "Meditation Rock." Sometimes on a Sunday afternoon she would take her grandchildren with her and spend the moments telling Bible stories to them. Years after one of these grandchildren bore this testimony to his grand-

(Turn to page 24)

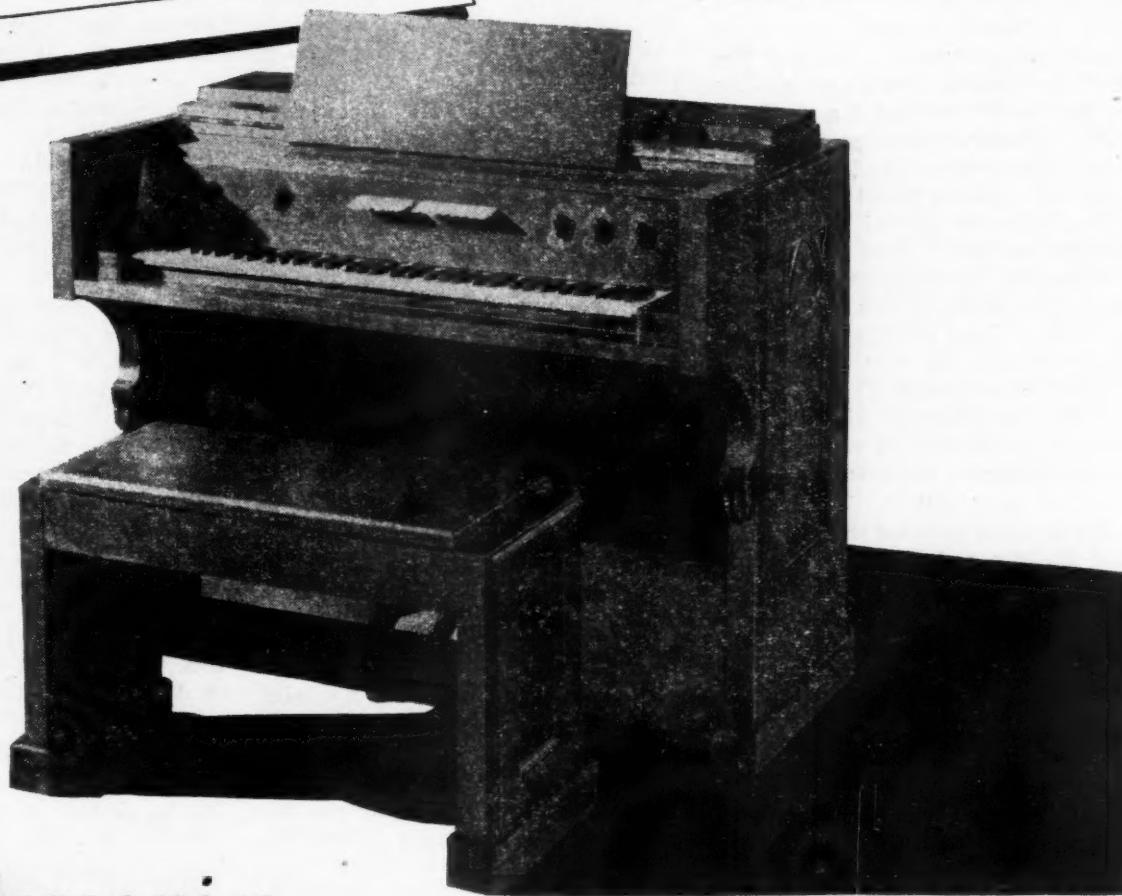


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MANUFACTURERS OF GROUP HEARING AID EQUIPMENT AND PUBLIC ADDRESS SYSTEMS

Phillips Brooks Voice Lessons

by Ralph M. Harper

With this study into the voice lessons of one of America's greatest preachers, Dr. Harper concludes his articles on the voice. These have proven very helpful to the readers of "Church Management."

PHILLIPS BROOKS, according to common impression, cared nothing for the culture of the voice. In his biography, Dr. A. V. G. Allen was inclined to confirm this impression when he wrote, "Before entering the new Trinity Church, Mr. Brooks had feared that his voice might not be found sufficient for the large edifice, but the first trial demonstrated that the fear was groundless."

Then, in a footnote, Dr. Allen adds, "In his Yale Lectures on Preaching, Mr. Brooks had said little about the manner of delivering a sermon, but his one reference to elocution is of a humorous character, 'Of oratory and all the mysterious ways of those who teach it I dare say nothing. I believe in the true elocution teacher as I believe in the existence of Halley's comet, which comes in sight of this planet once in about seventy-six years!'"

At the very time Dr. Allen said, Mr. Brooks had feared that his voice might not be found "sufficient for the large edifice," America's great preacher took daily voice lessons. And for sixteen years after this—indeed to the year of his death—he profited by the exacting, sympathetic guidance of a teacher. I intimately knew this woman, Miss Sarah H. Hooker, during the last ten years of her life. Along with the story of the lessons, she gave me nearly a hundred letters which Phillips Brooks had written relative to his work with her, and an unpublished manuscript on the principles she had used.

II

Her ancestry included the New England Hookers and Jonathan Edwards. She was endowed with an observing mind and a sensitive ear. While still a young girl she studied under Bassini, Garcia's pupil in New York, and later abroad under Garcia himself. It was this Spanish Jew who previously had helped Jenny Lind to attain her wonderful art. Even to those who are skeptical over any helpful knowledge of the voice, it seems impressive to note this fact—Sweden's singer and America's preacher once were on the verge of vocal breakdown. Garcia had to remedy many faults which had caused

exhaustion in the organs of Jenny Lind. And Miss Hooker, a pupil of Garcia, saved Phillips Brooks from what he himself acknowledged, "vocal catastrophe."

Miss Hooker reluctantly withheld the story of the lessons from Dr. Allen's biography. She felt that the biographer himself, scholar that he was, had such a poor voice that he could not understand what she was talking about. In this I feel that she made a mistake, though she was right about Dr. Allen's voice. Her sensitive nature shrank from any possible assumption that she made Phillips Brooks. Her work had been to clear away hindrances of enunciation, and faulty breathing especially, that the voice might be a free expression of the whole man. The fantastic arts of the elocutionists and the roars of many singers were foreign to her teaching. Her sympathy was with those who have suffered many things of many vocal physicians.

The year before his lessons with Miss Hooker, Phillips Brooks preached in Westminster Abbey. In commenting on the sermon, an American correspondent wrote, "After the first ten minutes the speaker was inaudible at a few yards distance, having pitched his voice too high for the old Abbey." Three years later, having had over a hundred voice lessons, he again preached in Westminster, and Dr. Allen states, though apparently he did not know the reason, "There was no complaint of his not being heard."

Miss Hooker told me that it was to the eminent Boston physician, Dr. Henry I. Bowditch, who made the discovery for the relief of pleuritic effusion by aspiration of the pleural cavity (tapping the lungs for pleurisy), that she was indebted for the pleasure of having Phillips Brooks as a scholar. Members of the doctor's family had studied with her.

III

The study through singing was fun for him. Sometimes his humor hindered the progress, troubling the teacher's sense of responsibility. One morning when the lesson of the day before had not been as steady work as

consistency required and the teacher was trying to make up for it by close application, Phillips Brooks looked over his music sheet, and in a monotone inquired, "Wherefore this grim energy?" He was as original in his musical talk as in his other expressions. Anyone would know what he meant by "holes, holes with stems, spots with stems or with stems and flags." The first notes he met with in connected groups brought out the remark, "The little fellows were confusing when they came in such gangs"; and he opened his pen-knife and used it to point them out, one by one. Once when Miss Hooker said he did not need breath by taking it, he replied, "How do you know when I need breath? Have you been inside of me?"

Phillips Brooks seemed to feel he was dealing with a subject so absolutely new that his docility was wonderful and really childlike. Once he became acquainted with another minister whom he heard take a lesson. Later he was trying one of the vocal exercises he had heard that scholar practice. He did not like it. When informed that it was a favorite of Mr. —, Phillips Brooks snapped back, "He can have it all to himself then," tossing the exercise to the other end of the piano quite energetically. The next day he said, "I was very bad yesterday. I will never do it again"; and insisted on using the same exercise until he understood that another would meet the need just as well.

He heard a minister say he noticed his own voice being more sympathetic in quality at a funeral where he felt deeply for the bereaved friends. "That," said he, "is a dreadful effect of taking lessons. I will not take another one, if I must come to that!" A few days after this he remarked: "I have been as bad as Mr. — at a funeral. The words, *general resurrection*, had always before this caught. When I read them through yesterday I could not help noticing that there had been no catch in them. And I said to myself, 'Now you have it!'"

One evening Phillips Brooks was at a dinner with two or three other ministers. A discussion arose as to the ways of study for speaking. Each man had done a good deal to perfect his own speech, and had his recommendation to make. Mr. Brooks listened in silence until asked for his opinion. Then he

merely said, unconsciously putting his hand where, under his teacher's guidance, he had been observing vibration (in front of the solar plexus), "It seems to me if the voice comes from the right place and is not in one's way, the thoughts will take care of the rest."

In answer to my question as to what was the specific trouble with Phillips Brooks' faulty breathing, Miss Hooker replied:

"Take a bottle filled with water, turn it upside down; and you will hear a gurgling sound as the water inside is trying to rush outside, and the air outside is insisting that there shall be no vacuum. Phillips Brooks was so filled with the tremendous reality of his message that often he had no sustained breath. His words tumbled over themselves in their impetuous endeavor to escape."

IV

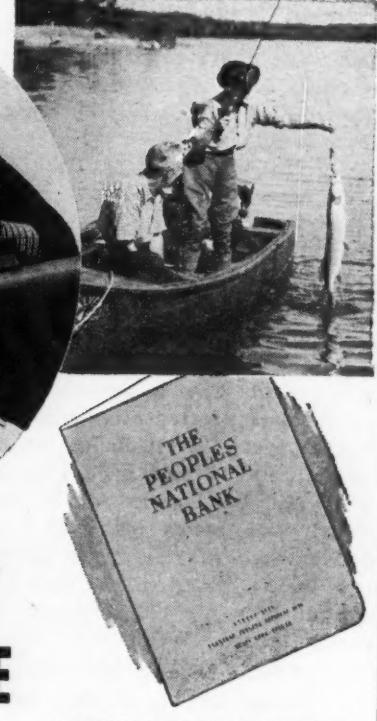
The story of his lessons was published in the *Churchman* of New York, along with many letters Miss Hooker had given me. At that time I purposely omitted details about the teaching, realizing the technical difficulty. My recent revision of *G-Suiting the Body* brought me face to face with one of the angles of the problem as I compared the voices of Phillips Brooks and Wendell Willkie and their common lack of sustained breath. In one respect I feel that Miss Hooker's instruction could have been improved upon, and intimately knowing her for ten years, I feel certain that she would readily agree. If she had had access to the recent research of such international medical authorities as Goldthwait, Brown, Swaim, and Kuhns, published in *Essential Body Mechanics*, her teaching could have been more effective.

Correct body mechanics is the quickest and the logical way to sustain the breath. The pleasing qualities of a musical voice are certainly enhanced by intelligent guidance, and yet the average teacher of singing seems so utterly incompetent that one hesitates suggesting that a clergyman should take the risk. While teachers of speech have some standards, one hesitates again recommending, wholesale, teachers of speech. With the exception of the small booklet, *G-Suiting the Body*, I have made scant effort to teach, the *Voice Governor* being occupied more with analysis than with instruction. Since the analysis has been accepted, without question, by national authorities, the next step of more intelligent instruction must be taken by a new generation of teachers. Professor Bartholomew, of Yale, is undoubtedly a great teacher, and I have reason to

(Turn to next page)



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Denomination _____

Phillips Brooks Voice Lessons

(From page 23)

hope he will write a textbook on the singing voice. Among some other teachers of national eminence whom Miss Hooker would gratefully welcome into the circle of the elect are Elizabeth Trayer Anhalt, department of speech, Milwaukee State Teachers College; Dorothy McLaughlin Lusk, assistant professor of acting, the University of Texas; Sara Laurey, chairman, department of speech, Baylor University; Adah Mase Curran, Newburgh, New York; and Carolina deFabritiis, Charleston, South Carolina. While I have never personally met him, I hold in the highest estimation a Jesuit scholar, A. J. Kuhlman, a teacher of speech for over fifty years, West Baden Springs, Indiana. By no means do I assume I know all. But I am certain of some. Several years before his death I had been in touch with Governor Dewey's voice teacher, though at the time I did not know he was giving lessons to this national leader. Would that Wendell Willkie also could have had him.

As grateful as was Phillips Brooks for his instruction, he was on guard against a "vocal monomaniac." After receiving a hundred-odd lessons he wrote as follows:

My dear Miss Hooker:

I met Mr. —— twice and then begged off as civilly as I could on the plea—which was a very true one—of the lack of time for steady practice. I did not think that I should gain much from him. Perhaps from what you know of him as a scholar, you can guess what he is as a teacher. It is very droll for a little while, but by and by to be alone with this vocal monomaniac is appalling. I know how kindly he means, but I am afraid he has not the teaching gift. Do you know that his plan and ambition is to set himself up as a vocal teacher? I hope he was not hurt at my decision, and I do not think he was.

I am sure, my dear Miss Hooker, that you undervalue the good work you did for me last winter. I cannot attribute the freedom from vocal catastrophe, the ease and confidence in speaking which I have steadily enjoyed, to anything but your help. I know I am far from what I ought to be, but such as I am I owe it to you and shall not cease to thank you for it.

Among your kind deeds, pray give yourself some credit for what you have done for me.

Always, Sincerely Yours,
PHILLIPS BROOKS.

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Looking Ahead to Lent

(From page 17)

Joseph—Matthew 27:57-61.

9. The confused and yet sympathetic people—Matthew 27:27-31.

The Divine Permission and Over-Ruling

The cross is presented under many figures of speech and differing expressions and yet in them all is declared a plan and purpose of God beyond human sins. The cross is

1. The power and wisdom of God—
1 Corinthians 2:23, 24.
2. The counsel and foreknowledge of God—Acts 2:23.
3. A reconciliation between God and men—"atonement" in Old Version
—Romans 5:10, 11.
4. A ransom paid—Matthew 20:28.
5. A compelling force—John 12:32.
6. A vicarious substitute—Isaiah 53:6;
John 1:35; 1 Peter 3:18; 2:24;
etc.
7. A "must" in Jesus' life—Mark 8:31;
24:7; John 3:14.
8. The whole sacrificial system of the Jews as explained in Hebrews chapters 9 and 10.

SERMON SUGGESTIONS FROM VARIOUS SOURCES

The Light of the Cross in the Time of Darkness

The Cross and Ourselves
The Cross and the Heart of God
The Cross and the Meaning of Life
The Cross and Suffering
The Cross and Prayer
The Cross and World Fellowship
(Palm Sunday)
The Cross and the Living Christ
Thurman F. Alexander, First
Methodist Church, Bay Village,
Ohio.

Immortality

Longing After Immortality
"If a man die shall he live again."
—Job.

My Heavenly Home

"I will dwell in the house of the Lord for ever."—David.

O Love Divine

"He will swallow up death in victory."—Isaiah.

Blessed Assurance

"I am the resurrection and the life."
—Jesus.

Almost Persuaded

"Why should it be thought a thing incredible?"

The Glorious Vision (Palm Sunday)

"And I saw the Holy City."—John of Patmos.

Lord of Life

"It was not possible that he should be holden of it."—Peter.

David E. Scott, First Methodist Church, Bedford, Ohio.

The Meaning of Gethsemane

There was a garden

Judas also knew the place

He goes alone to pray

The Disciples sleep

Peter strikes with his sword

Jesus is strengthened

Forward to meet the enemy

Under the cross

(In connection with these services reproductions of great pictures which furnished the basis of the meditations were distributed to the congregation.)

Martin J. Hoepner, Evangelical Lutheran St. John's Church, Buffalo, New York.

First Century Churches With Twentieth Century Members

The Church That Deserted

The Rich Poor Church

The Dead Church

The Church of the Open Door

The Luke Warm Church

Dilemmas That Confronted Jesus

To go or not to go

To answer or not to answer

To speak or not to speak

To die or not to die

To come down or not to come down

The two series above were used by Carroll S. Klug, First Lutheran Church, Chambersburg, Pennsylvania.

Using Anniversaries

Ministers who like to capitalize anniversaries for sermon subjects will be interested in a brochure distributed by Bernard Ranger, 207 Chamber of Commerce Building, Pittsburgh, Pennsylvania. This publication which sells for one dollar lists three hundred anniversaries for 1947. Included are many centennials. You will get many ideas from it.

Mary, Mother of Washington

(From page 20)

mother's story-telling ability. "There never were any stories as thrilling as the Bible stories Granny told to us."

Her request was that she be buried near this jutting rock. Her last words reveal no other request than this save a desire to hear from her son's "own hand that he is well." So, on the 27th day of August, 1789—two days after her death, she was buried near the "Rock" under the shadow of trees planted by her son George. There she rests in peace. Overhead towers a monument erected by the mothers of America. On the monument is a simple inscription: "MARY, MOTHER OF WASHINGTON."



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The Power of Prayer

*A Sermon by George Hibbert Driver**

Ask, and ye shall receive.—John 16: 24.

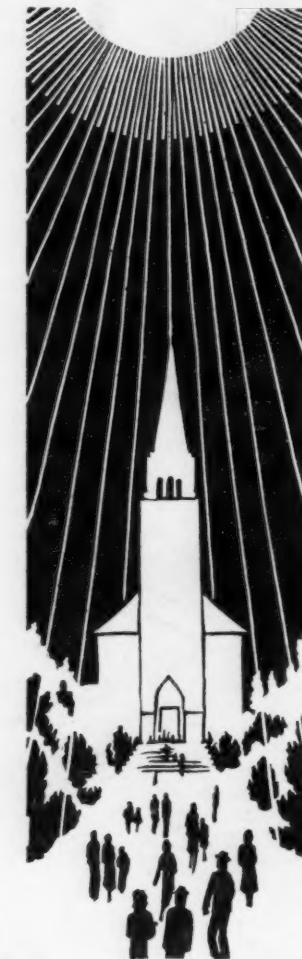
ONE of the four great words in the language of the heart of man is prayer. What are the four greatest words in the English language? you will ask. I should say: these words are: God, man, sin, salvation. Let us look at them.

First, God.

I have been reading a book about what they are doing down in the Jordan valley, in the Holy Land. In part of that valley, I have been. We all know the Jordan River. In that Jordan valley they have been excavating. Archaeologists have been digging into the mounds there (they call them "tells") and find remains of cities—one layer after another, one city after another—going back untold number of years, to the iron age, the bronze age—3,000 years ago, 5,000 years ago, and, for the cave man, 10,000 years and more ago. And everywhere in the remains of those ancient cities they have found evidences that the people that lived there—the inhabitants of those oldtime cities so many thousands of years ago—no matter how far back you go—these ancient folks all worshipped some god, or gods. They have come across in their digging the images they made of some of these gods—and they worshipped them.

Man could not get along without that name God—in any land, in any language, in any time in the history of man. It is one of our great words—we Christians believe the greatest word in our language.

Well then there is the word Man. We couldn't get along without that word either, for that is what we all are, men and women, *homo sapiens*, the intelligent genus of man, man the wise. Some one has said looking into the fact that man has always been a worker, always making things, that humanity ought not to be known as *homo sapiens*, man the wise, but as *homo faber*, man the worker, man the fabricator, man who does things and accomplishes things, as you do in this city in your mills, and men everywhere do. Man is a toiler. And blessed is the man who can pray and know that his prayer will be answered, in the sacred words of the Psalmist, in Psalm 90, which we all of us so well know (Psalm 90:17):



"And establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

Well, then, there is the word Sin—surely one of the greatest words;—for, where there is man there is sin. Whether you believe or not the Creation story of how man fell into sin—that sin of our first parents whereby we are all involved in sin—the hereditary taint of sin;—you must admit that sin is here in every one. "All have sinned," says St. Paul, "and come short of the glory of God." (Romans 3:23.) That is a truism that strikes an Amen in all our hearts. We know we have sinned and done that which is evil in the sight of the Lord.

And of course, if there is sin there is Salvation; or, we of all mortals are most miserable. (1 Corinthians 15:19.) Paul is using this expression, just quoted, of Christ's dying and rising again; and he says if Christ did not

die and rise again for our sins then we are utterly without hope, we have come to the end of expectation either in this life or the next. That was the whole of Paul's gospel. He says to the Corinthians to whom he was writing, that his gospel, was: (1 Corinthians 15:3) that Christ died for our sins. — Salvation from sin through Christ:—That is the Christian message of the Gospel.

Now I see that you have heard me patiently and yet are wondering. You are asking yourself a question. You are saying: the preacher began by saying that prayer was one of the four greatest words in any language. And he has already mentioned four—and prayer isn't one of them. God man, sin, salvation—that is the list he gave; and we agree to it. But where is prayer in that list?

Well, the answer to that is easy. Every time you say any one of these other words you say the word prayer.

Prayer in These Four Words

Take the word God—our first word. As I told you wherever they have found man anywhere in the long course of history they have found him worshiping God. That means they have prayed. *God means prayer.* What were those statues and statuettes that they found down there in the valley of the Jordan, telling us about things so many long centuries ago; those are images by which they tried to make God real to them as they prayed to him. We have come forth into the higher light of the Jewish faith and then the Christian faith and know that as Paul said to the people at Athens, on Mars' Hill, that God is not worshipped by the work of men's hands. (Acts 17:25.) "We ought not to think," he says (v. 29), "that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." God is a Spirit, as Jesus said: and we who worship him must worship him in spirit and in truth. (John 4:24.) And worship means prayer. The word God means—includes—contains—the word prayer.

And so of man:—the word man means also of necessity prayer. If God is worshipped it is man who worships; it is man who prays. "I will," says Saint Paul (1 Timothy 2:8), "that men pray every where, lifting up holy hands, without wrath and doubting." And men do pray everywhere. But, not all

*Congregational minister, Billerica, Massachusetts.

men pray to the living God. Some pray to themselves, some pray to an audience. You have heard of the preacher in the Boston pulpit who made a very eloquent prayer, perhaps it was written, I don't know, but a learned man who was listening remarked of it afterwards: "that was the finest prayer I ever heard addressed to a Boston audience." Yes, and some pray to the devil, if we could judge of their acts. But all men pray. Man is a praying animal. Man, the word man means prayer, includes it, pre-supposes it, requires it.

So does the word sin, so does the word salvation. Of sin the Psalmist says: "Against thee, thee only, have I sinned, and done this evil in thy sight." (Psalm 51:4). He was praying about sin. So do we. Sin makes us pray. Sin means prayer.

And so does—Salvation. I have a friend where I live. He is a Roman Catholic. We exchange views. We pray for each other. The other day we were speaking of this. And he said to me—I want you to offer a prayer for me, but let it be a prayer of thanksgiving. No other kind of prayer, just a prayer of thanksgiving. I do not know just what he meant by this, but whatever else he meant I think he wanted me in prayer to thank God for his goodness to him. I trust he felt God had saved him and he wanted me to thank God for that. Said the Psalmist: "Save me, O God, (54: 1,2), by thy name, and judge me by thy strength. Hear my prayer, O God, give ear to the words of my mouth." And again, Psalm 51:15-17: "O Lord, open thou my lips; and my mouth shall shew forth thy praise. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken, a contrite heart, O God, thou wilt not despise."

Salvation, the saving power of God in Christ, makes us sing to him in praise and thanksgiving, and prayer. Salvation—the word—means prayer.

And so these words I have already given and talked about—God, man, sin, salvation—all mean prayer. And prayer is one of the four greatest words in any language because it is contained in all of them.

But I still hear some of you say—why hasn't he uttered other words in these first great four? Why hasn't he mentioned Power? Certainly power is a great word today. Political power has shown its head in an awful way—and in a great war we have put it down. But there is a power with which the nations, especially our own are experiencing.

(Turn to next page)

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The Power of Prayer

(From page 27)

menting and trifling — only yesterday; Wednesday, July 24, the second (really fifth bomb to go off) Bikini bomb, was released. Surely such power represents one of the greatest things in the world. Why not "Power" in the first four words?

Well, listen to this, a great poem by Alfred Lord Tennyson:

"More things are wrought by prayer
Than this world dreams of. Wherefore,
let thy voice
Rise like a fountain for me night and
day.
For what are men better than sheep
or goats
That nourish a blind life within the
brain,
If, knowing God, they lift not hands
of prayer
Both for themselves and those who
call them friend?
For so the whole round earth is every
way
Bound by gold chains about the feet
of God."

Idylls of the King.

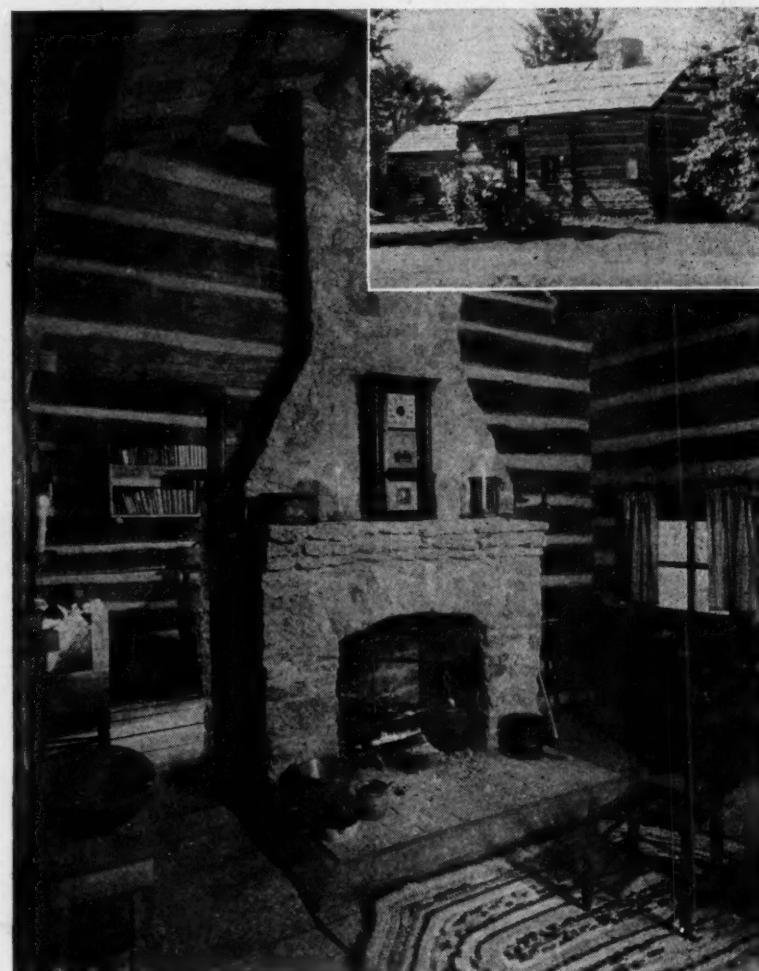
Great is the power of the bomb — the atom split into power, greater still is the power of prayer.

When the cosmic ray was a new discovery, the latest and greatest of scientific achievements, Glenn Clark, great exponent of the power of prayer, wrote a beautiful discourse on: "Prayer — The Cosmic Ray of the Soul." He said: "The most powerful substance, force, energy, whatever we want to call it, is the Cosmic Ray." That place, in science today, is taken by the split atom. Clark pled with the men and women to make use of prayer — which he spoke of as the Cosmic Ray of the Soul: to depend on it with as much confidence, as much certitude, as much faith, as the scientists said we could depend on the power of the cosmic ray, which made possible our living world.

So with the A-bomb. It is not the first power in the world — prayer is. Prayer — not power is the important thing — or rather the power of prayer.

And why do you not mention Money? says some one. Surely money in this day is a great word — perhaps among the greatest four.

I remember reading Pearl Buck's *The Good Earth*. One thing I remember. It was her description of how, when the bandits and enemy came, a wealthy Chinaman tried to make his escape carrying his gold concealed in his flowing pockets. He ran out the back gate of his palace to save his money. He found that "money" was not a great word then. He was like a drowning man with gold nuggets in his pockets. It weighed him down till he had to give it up to save himself. He



Home of Dr. John Allen in the restored Lincoln village of New Salem. The Presbyterian congregation met in this home as well as the first Sunday school. See article on page 15.

could not save it. As the recent play has it: You Can't Take It With You. "Lay not up for yourselves," said the Master, "treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also." Matthew (6:19-21). No, money is not among the great words in any language. They who worship it are like that Chinaman, they flee away with it in vain, or must give it up else they meet with destruction.

Why Do We Want to Pray?

Most of us want to pray because we have difficulties. We want God to help us. And that is right. Jesus said: "Ask, and ye shall receive." He did not say we may pray for one thing and not another. He said pray for what you want, if you pray in the right way, in my name. If everyone were praying today in the name of Christ there would be nothing we would ask that would not be right for all. "In His

Name!"

Do you know I sometimes think that is why we have these wants: God helps us most in prayer by giving us occasions for prayer. Times when we must have and long for his help — when we need him and only he can serve us.

Have you heard what that old Roman philosopher, Epicurus, once said: "Skillful pilots," he said, "gain their reputation from storms and tempests." So skillful Christians get their experience of prayer not in the ease and care-free passage of life but in storms and tempests. Then they must pray.

Years ago when I was a student at Yale Divinity School, George Adam Smith, the great authority on the Bible and on the geography of the Holy Land came across the water from Scotland, and at the Divinity School he spoke to us on "Prayer." He used one illustration which I have never forgot. He spoke of how some mountain climbers were ascending one of the high Alps and in their eagerness to get to the top, they got ahead of the guide. Suddenly just as they were to scramble up

(Turn to page 30)



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The Well in the Sea

A Sermon for Children

by G. B. F. Hallock*

NEAR my home there is a harbor which is made by constructing a dam across the Genesee River. The dam is about fifteen feet high, and is for two purposes. One to bring the water to a level with the Erie Canal, so that the boats can be floated across. The other is to create a harbor where the canal boats can deliver or take on freight.

But it is not my purpose to describe this elaborate piece of engineering, but to tell you of a very interesting spring that bubbles up in the bed of the river about five hundred feet below the dam. There is nothing mysterious about the spring, for it is below the dam. No doubt there is a passage-way through the rocks and soil from the bottom of the water that is held back in the harbor. It may have been very tiny in the beginning, but it has worn its way until it now produces a large spring; and it is likely to grow larger.

But I know a much more interesting spring. It is called "The Well in the Sea." Out in California I have seen an oil well in the sea. It is carefully piped above the water level. But the well I am especially to tell about is in Ireland, at Malin Head, the most northerly point of that island. It is one of the wonders of nature. Out between high tide and low, from the bottom of a great bowl between the rocks, this stream of fresh water is forever bubbling up. Even in dry summers, when other wells fail, its supply never gives out.

If the weather is calm at neap-tides the waves of the sea fail to cover the spring for a few days. Then the fresh water overflows and almost succeeds in washing away all traces of saltiness. But just when you might be thinking that it is going to succeed in becoming a perfectly fresh well, back comes the high tides and the big waves and it is

*Assistant pastor, Brick Presbyterian Church, Rochester, New York.

The Power of Prayer

(From page 28)

and stand on the very peak, the guide cried out: "Down on your knees. You cannot stand there." There was a wind blowing at such a terrific rate across the top of that peak that had they tried to mount it upright they would have been blown down the precipices of the mountain to their death. There

all covered over.

Now, isn't there something heroic in the way this well in the sea carries on its battle against such heavy odds and never acknowledges defeat? Sometimes for months at a time it will be completely swamped. Only for a day or two in a fortnight does it see any hope of success, and then its brightest hopes are always dashed. This has been going on for centuries. Still the gallant little spring never gives in.

Men of science, geologists, tell us how such a thing is possible. Away somewhere in the hills of Ireland there is what is called an underground reservoir. Whenever rains come this reservoir fills up. There from this hidden storeplace a flow goes under ground all the way to the bottom of this wonderful well. It is therefore true that so long as there is any fresh water in the reservoir up in the hills, and the channel keeps clear, just so long will Malin Well go on fighting for its freshness against the whole salt Atlantic Ocean.

Surely this is something more than a curiosity. It is something for us to think about and learn from. That spring of pure water, so comparatively small, with the forces against it so ruthless and immense, is fighting for something worth while. It is always struggling for its purity.

In the same way, young friends, the great salt sea of the world comes leaping in against you; great powers around you put their weight against you. If they had their way they would spoil all the purity and goodness of your lives. You are only tiny against such pressures. But your integrity, your righteousness, your cleanliness of heart are worth the best fight you can put up. Asking God to help you, keep it up, dear young friends; and whenever you think it hard, remember the faithful well in the sea at Marlin Head in Ireland.

are many places in life where we cannot stand. We must kneel down and pray.

I thought of that when I read again, after V-E Day a year ago in May, Churchill's remark with which he closed an address in Britain. He ended with the ringing challenge: "Advance Britannia." How strong a call? But, how much greater a call it would have been

had he said: Advance Britannia—on your knees.

That is what all the nations must do these days in the midst of all our difficulties—advance on the knees. I think that would help solve;—the power of prayer—would solve, all of our difficulties.

That leads me to say that one of the things we must pray for is—the conversion of the nations. What the world needs is Christianity, Christ. What our nation needs is Christianity, Christ. Why this report that comes back to us in the pages of such a paper as Look, certainly not a magazine with its pictures given to religious subjects. Homer Cable, formerly Picture Editor, who went in 1944 to join the army, and returned with a Bronze Star Medal, sent the message. He tells with shame of the rude, disgraceful, even wicked, conduct of so many of our American soldiers now left over in Europe on guard duty. He has been shocked, as many good GIs like him, have been with "the arrogance, bad manners and downright boorishness of all too large a percentage of American soldiers." (Not all—but many.) "We fought," he says, "to defeat the 'superman' theory. That's what (makes) it hurt so much to see many of our men set themselves up as supermen." In consternation and almost in despair, he raises the question: "Could Americans be wrong?" He continues: "Has the American home broken down? Has our American religion fallen down on the job? Have the American people been too busy nursing their prejudices to keep informed of the truth?" He ends: "The misconduct of too many of us is the fault of us all. We'd better take stock of ourselves. What IS wrong with Americans?"

There speaks a man who has seen the nations across, and our nation, first hand. Only the conversion of the home, the people, yes, and the church, can save us here in America and over across in the cauldron of the nations where they are having such a struggle over what is right and wrong. And means our own individual conversion—our conversion each one!

"Ask, and ye shall receive." It seems such a simple thing. It seems as if there were something more to it—and there is. Namely, as I said, we are to pray In His Name, i.e. as he, Christ, did: "Nevertheless, not my will but thine be done." (Luke 22:42.)

Some things we are sure of, if we pray God for salvation and pray in Christ's name, he will answer us and save us from our sins. Jesus on his cross accomplished something for us.

(Turn to page 47)

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GENUINE CATHEDRAL CHIMES

Productive Pastures

by Hobart D. McKeehan

Sermon Starter: The Cathedral of Life

Make this your aim, and then set your heart on the spiritual gifts.—I Corinthians 14:1. (Moffatt)

AS WE enter upon the New Year let us think of life in terms of a cathedral. Life is like a cathedral. It must be planned and built and used as cathedrals are planned and built and used. Life is like a cathedral in which the soul is both worshipper and worker. As in a cathedral there is truth to be sought and meaning to be found. There is wonder and awe and aspiration to be experienced. There is love and beauty, music and mystery, to be shared.

And if the purpose of our lives is to be achieved, then we shall find that each pilgrim year brings us, through loving labor and adoration, closer and closer to the central altar where chaste white candles are forever burning at the foot of the cross, while the mystic Presence feeds our souls with heavenly bread and pours into the chalices of our mortal lives the rich, red wine of life everlasting.

In life, as in a cathedral, there are a number of little side chapels—spiritual Inns by the way—and our processional toward the central altar of revelation is made easier and more significant as we learn to pause frequently and refresh ourselves in them.

- (a.) There is the chapel of Prayer.
- (b.) There is the chapel of Music and Poetry.
- (c.) There is the chapel of Pain.
- (d.) There is the chapel of Joy.
- (e.) There is the chapel of Friendship and Love.

Let us accept from each its definite ministry to our minds and souls. And, as we worship, let us also work—remembering those whose reverent voices haunt and heal us still; those whose loving heart-beats are with us now, and those who, though as yet unborn, will soon be following us up the altar stairs.—H. D. M. in *America Prays*, W. A. Wilde Company, slightly altered.

CHRIST AT THE DOOR

"Listen," he says: "I am standing at the door and am knocking. If a man hears my voice, and opens the door, I will come in to him, and eat with him,



Hobart D. McKeehan

and he with me." How patient, and, I dare say, how respectful of the liberty of even the irresponsible soul! He does not turn away, resentful, disgusted, grieved, from the obdurate door. Nor yet does he break it in. He does no violence to free will. He stands, and knocks, and goes on gently knocking. And how modestly he puts it: "If anyone does hear—does open * * *." Ah! If that happens, he enters indeed, but not to renew his rebukes. He sits down in the intimate association of two, of Friend with friend, and accepts the poor food that the soul now offers him—poor, yet a food that he blesses, so that it becomes himself. And he promises that this communion will be ratified in eternity, and that the soul shall share his seat, even as he himself shares his Father's throne.—C. C. Martindale in *Creative Love*; Sheed & Ward.

POETIC WINDOWS

THE UNITY OF POETRY

Throughout Christendom this poetry forms a symphonic whole. The Songs of Roland and the *Te Deum*; the lyrics of the troubadours and the epics of the Crusades; the spiritual depth of the *Divine Comedy* and the broad humor of Chaucer's *Canterbury Tales*; the

love sonnets of Petrarch; the roses of Ronsard; the dark night of St. John of the Cross; the visions of the mystics from St. Francis to Crashaw; the cries of spirits in prison from Villon to Verlaine; the phantasmagoric river of satirical romance from Ariosto to Chesterton, from Orlando Furioso to the songs in *The Flying Inn*—all these have a great community of spirit. There is comradeship in arms between Petrarch and Coventry Patmore. It is a coherent whole, developing, but never for an instant contradicting itself. Unlike much of the pagan art of the modern world, it represents, not chaos but cosmos.—Alfred Noyes in *The Golden Book of Catholic Poetry*.

LOVE IS LIFE

Love is a light burden that gladdeneth young and old;
Love is the blood-red winter's rose which blossometh in the cold;
He that giveth all to love hath all that heart can hold.

Fond desire shall fade and fail as doth the flower in May;
Lust is but a fire of straw that smouldereth for a day;
Love that liveth in thy heart shall live and love for aye.

Thou that, on the Cross of Love, wast crowned of lovers King,
Melt this iron Winter, Lord, to Love's eternal Spring;
Hold and fold us all beneath the shadow of Thy wing.—Richard Rolle.

GOLDEN PROMISE

The snow lies heavy on the land today.
No sign of life; the crumbs upon my sill
Are wasted—no bird comes with its gray trill
To cheer me; no rift in low clouds of gray.
A nameless fear and answering doubts weigh
Down my weary spirit. Can hope distill
Her fragrance once again, and spreading, fill
My heart with golden promise of the May?
The perennial miracle of Dawn
Has never failed—from out the darkest night
Comes forth the morn, the herald birds that sing—
And out of this long winter, cruelly drawn,
Will burst with sudden beauty on our sight,
The matchless resurrection of the Spring.—Mary Bond Board.
(Turn to page 34)

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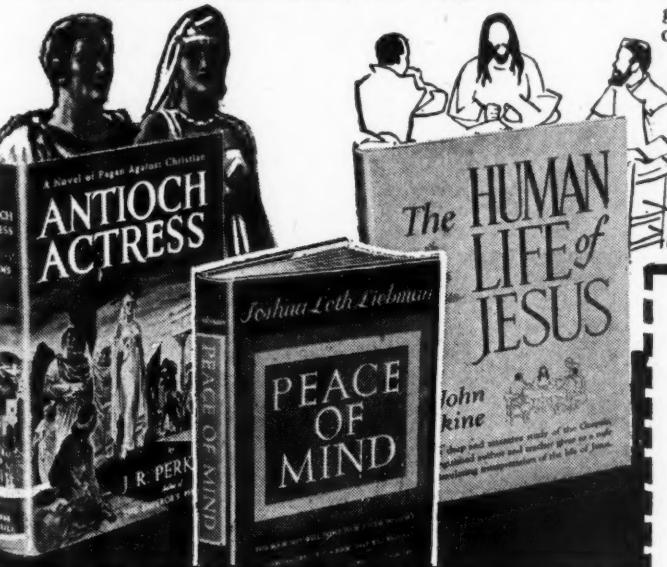
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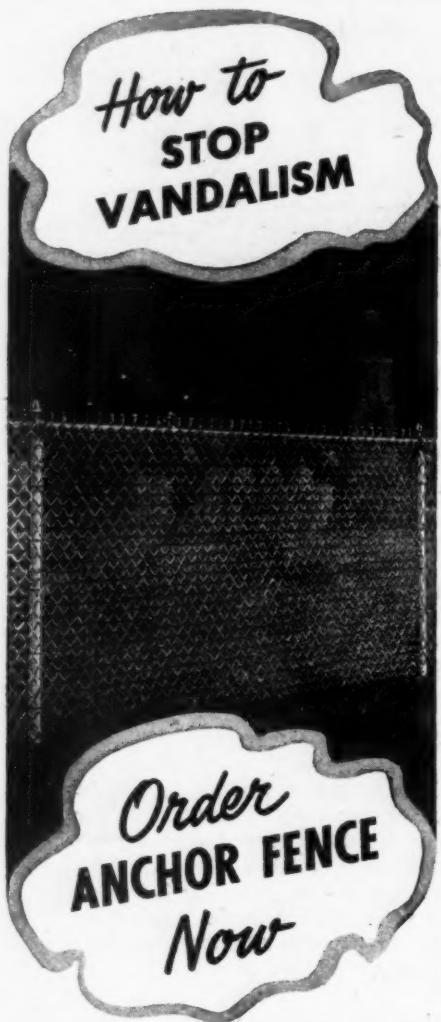
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(From page 32)

SONG IS SO OLD

Song is so old
Love is so new—
Let me be still
And kneel to you.

Let me be still
And breathe no word,
Save what my warm blood
Sings unheard.

Let my warm blood
Sing low to you—
Song is so fair,
Love is so new.

—Herman Hagedown.

MY FRIEND

From the loneliness
And utter blackness of selfish pride
You sought me—found me—lifted me
Into the light.
Unlatching the door
Of the sanctuary of your soul
You received me
Lovingly, and with compassion.
God saw and rejoiced.
He took our hearts and made them one
In love and friendship.
Now our souls blend in perfect unity
As we bow humbly and joyfully
Together
In silent wonder
Before the Loving Kindness
Of our Maker.—Dorothy E. Adams.

POETRY

With pearls they say that God makes
April rain,
But here on earth do raindrops pearls
remain?
So Poetry: in Heaven perfect—here
Who seeks a finished verse will seek in
vain.—From the Turkish of Saie.

IMAGE OF LOVE

Love hides behind the heart; despite
her screen
The mirror of the eye reflects her mien;
I, who bow not to this world or the next,
When I see love, I bow as to a queen.
—From *Hafiz in Quatrains*, by
Clarence K. Streit (Ben Abram-
son), here dedicated to Bramine.

THE MUSIC OF LIFE

Then, offering me from out the spark-
ling bowl:
Take life as wine, he said, it too is
droll;
Live with a smile although your heart
may bleed;—
Not moans but lutes should bare the
wounded soul.
—From *Hafiz in Quatrains*, by
Clarence K. Streit; Ben Abram-
son.

NOW IS THE TIME

Pluck sweet flowers while you may,
At eventide or dewey morn.
Surely there will come a day
When you must pluck the thorn.

Do kindly acts at time of need,
Ere the chance be gone.
Thus you will implant the seed
Of deed yet unknown.

QUOTABLE PROSE

CHURCH AND STATE

It is the essence of the Church that
Christian life should be diffused among

its members; that every one of them
should contribute his share, large or
small, to the activity of the whole. It
is no less the essence of the true State.
To the Church its member is active or
he is nothing; and the church which
should consist of robots would be no
church at all.

To the State its citizen is active or
he is nothing; and a State which should
consist of robots would be no State at
all. The State, like the Church, has
everything to gain by 'the liberty of
prophesying'; and when once the world
learns this ever-old, ever-new lesson,
the worst of the troubles of mankind
will have been cut off at its source.
—R. H. Murray in *The Individual and
the State*; Hutchinson, London.

BEGINNING THE SERMON

Given the saving grace of brevity and
some faculty of historical imagination,
much is to be said for the recognized
tradition of starting from the scripture
context, and working on from that to
the message of today. There is, how-
ever, another method which is better
adapted to grip your hearers' attention
and secure their interest at the very
outset especially in these days when so
many of them have the notion—the
quite erroneous but stubbornly prevalent
notion—that the world of the Bible
is remote and alien from their own.

This is to start from present day
experience. Begin where your hearers
are. Meet them on their own ground.
—James S. Stewart in *Heralds of God*;
Charles Scribner's Sons, New York.

THE GIFT OF LAUGHTER

Not this laughter, this saving, whole-
some laughter. Man did not invent it.
He did not even improvise it. He was
born with it. He found it in his com-
prehension, the mystery of it in his
soul. Whatever made man, made laugh-
ter too. Whatever is the ultimate na-
ture of reality, laughter came out of it,
laughter laughs back at it, laughter
laughs with it, laughter defies what-
ever stands against it. It can do so
because—no matter what the contra-
dictions, the want of understanding, the
fears and doubts—somewhere at the
heart of things, confidence dwells. Con-
fidence strong enough to laugh. Con-
fidence that knows its own victory. Con-
fidence that knows itself invincible.
Confidence that is God. Laughter is
the challenge of the living soul to what-
ever is not yet conquered, the promise
of the spirit's supremacy, the courage
of the world's new morning, vanquish-
ing forever the receding dark.—A. Pow-
ell Davies in *The Faith of an Unre-
pentant Liberal*; The Beacon Press.

GENIUS

What is genius but the faculty of

seizing things from right and left—here a bit of marble, there a bit of brass—and breathing life into them?
—Fitzgerald in *Polonius*.

BOOKISH BREVITIES

One of the most potent and powerful books of recent days is *Ideas Have Legs*, by Peter Howard (Coward McCann). Here is a really wise book—wise with the wisdom of high spiritual discernment and set forth charming prose by one of the most penetrating living students of world affairs. Here is a veritable arsenal for the Christian's warfare * * * *Great Christian Books*, by Hugh Martin, is an expository study of seven Christian classics: The Confessions of St. Augustine; The Letters of Samuel Rutherford; The Practice of the Presence of God, by Brother Lawrence; Pilgrim's Progress, by John Milton; A Serious Call, by William Law; An Inquiry, by William Carey, and The Ring and the Book, by Robert Browning. Very suggestive for a series of Sunday night addresses (Westminster Press). * * * He will be a better preacher and a much rewarded man who will spend some leisure hours with *The Noble Voice*, by Mark Van Doren (Henry Holt & Company). A study of ten great poems beginning with Homer's *Iliad* and ending with Wordsworth's *Prelude*, this book offers a brilliant exposition of poetic values and insights. * * * A searching and very practical appeal for the unity and tolerance of the church through the union and tolerance of the churches is to be found in *What's Wrong With Religion?*, by Karl B. Justus (Duell, Sloan & Pearce). * * * For the refreshing of the teacher's memory and for class use I know of nothing better concerning the history and meaning of our Christian faith than *The Story of the Faith*, by William Alva Clifford. Especially do I commend this book to those clergymen who are teaching a course in church history in high school (The Macmillan Company). * * * A book of gem-like beauty, a book to love and treasure always, is *Hafiz in Quatrains*, translated by Clarence K. Streit and illustrated by Annemarie Bonnett. Here speaks Hafiz, the greatest of Persia's great poets, and in the limpid, liquid speech which the genius of Streit has made possible (Ben Abramson, Publisher). Here is a sample from this Persian musician of words:

"As Spring draws jasmin from a barren glade,
So love draws Spring into the fairest maid;
But you — how can I ever love enough
To give your loveliness a lovelier shade?"



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The Words of My Mouth

A Verse Speaking Service of Meditation

by Mary Dickerson Bangham and
Amelia Howell Fowler

Verse speaking is one of the interesting modern developments in worship. In such programs the spoken words by individuals and choir take the place of song. Still in its infancy sufficient experimentation has taken place to lead to the conviction that the proper selection of the speaking voices, combined with training in effective harmonious speech can produce a rich service and a glowing personal experience. The authors are both wives of clergymen. N. Clifford Bangham is minister of the Hayes Memorial Methodist Church, Fremont, Ohio; W. H. Fowler is minister of the Emory Methodist Church, Pittsburgh, Pennsylvania.

THIS service is planned for a Sunday morning service. The theme for the sermon for this service would be "The Sins of the Tongue." When the time comes for the sermon the choir introduces it with the following arrangement of the twenty-ninth psalm. Careful reading is necessary for good results.

MEN'S VOICES:

Give unto the Lord, O ye mighty,
Give unto the Lord glory and strength.

WOMEN'S VOICES:

Give unto the Lord the glory
Due unto his name;
Worship the Lord in the beauty of holiness.

ALL:

The voice of the Lord is upon the waters:
The God of glory thundereth,
The Lord is upon many waters.

MEN'S VOICES:

The voice of the Lord is powerful;

WOMEN'S VOICES:

The voice of the Lord is full of majesty.

MEN'S VOICES:

The voice of the Lord breaketh the cedars;

WOMEN'S VOICES:

Yea, the Lord breaketh the cedars of Lebanon.

WOMAN'S (SOLO) VOICE:

He maketh them also to skip like a calf;
Lebanon and Sirion like a young unicorn.

MAN'S (SOLO) VOICE:

The voice of the Lord divideth the flames of fire.

SECOND MAN'S (SOLO) VOICE:
The voice of the Lord shaketh the wilderness;

SECOND WOMAN'S (SOLO) VOICE:
The Lord shaketh the wilderness of Kadesh.

WOMEN'S VOICES:

The voice of the Lord maketh the hinds to calve,
And discovereth the forests:

And in his temple doth everyone speak
Of his glory.

MEN'S VOICES:

The Lord sitteth upon the flood;
Yea, the Lord sitteth King forever.

ALL:

The Lord will give strength unto His people;
The Lord will bless His people with peace.

While responsive reading, like hymns, can be given without rehearsal we do not advise the use of this selection unless there is a trained verse-speaking choir. To produce the desired effect would be as difficult for a congregation as would be the rendering of an anthem by untrained voices, or by voices without previous rehearsal.

The sermon follows the reading of the Psalm. Following this minister and people participate.

The minister reads this mosaic of Psalm quotations:

They speak vanity every one with his neighbor;
With flattering lips and with a double heart
Do they speak.
The Lord shall cut off all flattering lips,
And the tongue that speaketh proud things:

Who hath said, With our tongue will we prevail;
Our lips are our own:
Who is lord over us?

For there is no faithfulness in their mouths;
Their inward part is very wickedness;
Their throat is an open sepulchre;
They flatter with their tongue.
With their mouths they speak proudly.

Lord, who shall abide in Thy tabernacle?
Who shall dwell in Thy holy hill? . . .
He that back biteth not with his tongue.

(Turn to page 39)



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SINCE THE ELECTION IS OVER

The November election cleared up many issues. It is now a matter of record that our people believe in America and in the traditional American way. They want the state to remain servant and not become master. They want the democratic process, constitutional government and the dignity of individual citizens perpetuated. They don't want foreign ideologies. They want government by law—not by men nor bureaus nor decrees. They want capital "F" Freedom preserved and expanded.

Spiritual Mobilization expects a great number of recruits—ministers who had not faced the issue of the seriousness of recent trends but who, since the election, are more realistic about what has been happening to capital "F" Freedom in America. We shall commend and criticize the Republicans as we did the Democrats—always at the level of principles and never on a basis of partisanship. Our single interest continues to be capital "F" Freedom. Concerning Freedom the election gave new hope but we must not take its future for granted.

It is time to speak plainly about Communism. A new book, "Blueprint for World Conquest," published by Human Events, Inc., has recently appeared and should be read. I was impressed by a recent pamphlet on "Communistic Infiltration in America" and sent a copy to many who will be reading this column. I am perfectly sure a lot of preachers have been unknowing fellow-travelers and have been used by communists. I recently preached a plainspoken sermon "Consider Communism Calmly" in my own First Congregational Church of Los Angeles pulpit and will be glad to send a copy to any who make request. Let the clergy of America take leadership in stamping out this anti-God menace which has been entertained in high and supposedly-respectable places.

Comments and suggestions are respectfully requested and will be appreciated. May we send you tracts and bulletins? Are you ready to make common cause with us? May our traveling representative in your area call on you? Clip and mail coupon below today.

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Following Christ Over the Mount of Temptation

A Devotional Service

by Theodore N. Johnson*

PRELUDE: Instrumental Solo

I Jesus Was Tempted

A. Reading of the Scriptures: Matthew 4:1-11 (Leader) Hebrews 4:15b (all) "He was in all points tempted like as we are, yet without sin."

B. A Unison Prayer:

"O Jesus, once a Nazareth boy,
And tempted like as we,
All inward foes help us destroy,
And spotless all to be.
We trust Thee for the grace to win
The high victorious goal,
Where purity shall conquer sin
In Christ-like self-control.
Amen."

II We Too Must Be Tempted

A. Reading of the Scriptures: Matthew 26:41.

B. Antiphonal Reading:

LEADER: "To every man there openeth a way, and ways, and a way. And the high soul climbs the high way, and the low soul gropes the low."

ALL: "And in between, on the misty flats, the rest drift to and fro."

LEADER: "But to every man there openeth a high way and a low."

ALL: "And every man decideth the way his soul shall go."

C. Hymnic Response (Congregation and Choir)

In the hour of trial, Jesus, plead for me,
Lest, by base denial, I depart from Thee:
When Thou seest me waver, with a look recall;
Nor for fear or favor suffer me to fall.

Should Thy mercy send me sorrow, toil, and woe;
Or should pain attend me on my path below;
Grant that I may never fail Thy hand to see;
Grant that I may ever cast my care on Thee.

D. A Meditation.

III The Christian Resolve

A. Unison Prayer:

Christ of the upward way,
My Guide divine,
Where Thou hast set Thy feet
May I place mine,

*Minister, Stratford Baptist Church, Stratford, Connecticut.

†John Oxenham (copyright by Paul R. Reynolds & Son).

And move and march wherever
Thou hast trod,
Keeping face forward
Up the hill of God.

B. Hymnic Resolve: (Congregation and Choir)

I would be true, for there are those
who trust me;
I would be pure, for there are
those who care;
I would be strong, for there is
much to suffer;
I would be brave, for there is
much to dare;
I would be brave, for there is
much to dare.

I would be friend of all—the foe,
the friendless;
I would be giving, and forget the
gift;
I would be humble, for I know my
weakness;
I would look up, and laugh, and
love, and lift;
I would look up, and laugh and
love and lift.

C. A Prayer

D. A Choral Response: "Father, Lead Me"

Father, lead me day by day, ever in
Thine own strong way;
Teach me to be pure and true, show
me what I ought to do.

When in danger, make me brave, make
me know that Thou canst save,
Keep me safely by Thy side; let me in
Thy love abide.

When I'm tempted to do wrong, make
me steadfast, wise and strong;
And when all alone I stand, shield me
with Thy mighty hand.

May I do the good I know, serving
gladly here below,
Then at last go home to Thee, Ever-
more Thine own to be.‡

Conclusion

Hymn: (Congregation and Choir)
O Jesus, I have promised to serve
Thee to the end;
Be Thou forever near me, my Mas-
ter and my Friend:
I shall not fear the battle if Thou
art by my side,
Nor wander from the pathway if
Thou wilt be my guide.

O let me feel Thee near me; the
world is ever near;
I see the sights that dazzle, the
tempting sounds I hear:
My foes are ever near me, around
me and within;
But, Jesus, draw Thou nearer, and

†Rev. John Page Hopps, "Magdalen Chapel Hymns." (Copyright Natl. S. S. Union of Great Britain.)

shield my soul from sin.

O Jesus, Thou hast promised to all
who follow Thee.
That where Thou art in glory, there
shall Thy servant be:
And, Jesus, I have promised to
serve Thee to the end;
O give me grace to follow, my Mas-
ter and my Friend.

The Words of My Mouth
(From page 36)

Keep thy tongue from evil,
And thy lips from speaking guile.

The words of his mouth were smoother
than butter,
But war was in his heart:
His words were softer than oil,
Yet were drawn swords . . .
Men, whose teeth are spears and
arrow,
And their tongue a sharp sword:
Swords are in their lips.
They bless with their mouth
But they curse inwardly.

The words of the Lord are pure words:
As silver tried in a furnace of earth.
Purified seven times.

A few moments of silent prayer fol-
low this scripture, then the minister
prays aloud:

Give ear unto my prayer,
That goeth not out of feigned lips.
Truly my soul waiteth upon God:
My soul, wait thou only upon God.

**PRAYERS FROM THE
CONGREGATION:**

1. Let the words of my mouth,
And the meditation of my heart,
Be acceptable in Thy sight, O Lord,
My strength and my redeemer.
2. O Lord, open Thou my lips;
And my mouth shall show forth
Thy praise.
3. My mouth shall praise Thee with
joyful lips.
4. I will pay Thee my vows
Which my lips have uttered,
And my mouth hath spoken
When I was in trouble.
5. My mouth shall show forth Thy
righteousness
And Thy salvation
All the day.
6. My lips shall greatly rejoice
When I sing unto Thee
My tongue also shall talk of Thy
righteousness
All the day long.
7. I am purposed that my tongue
Shall not transgress.
I said, I will take heed to my ways,
That I sin not with my tongue:
I will keep my mouth
With a bridle.
8. Set a watch, O Lord, before my
mouth;
Keep the door of my lips.

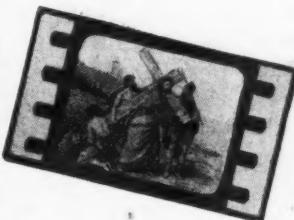
For the benediction, the minister re-
peats the first of the prayers given by
the congregation. The choir sings the
same prayer as a response,
Let the words of my mouth.

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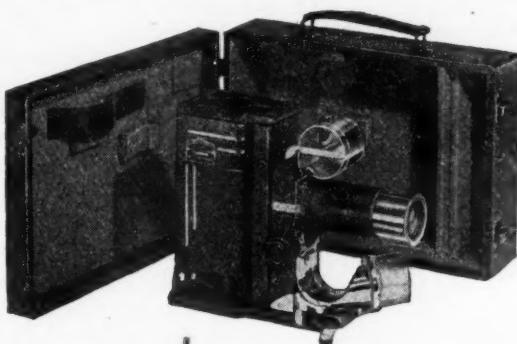
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Welcome The Evangelical United Brethren Church

by Raymond W. Albright

The latest church merger brings together the United Brethren in Christ and the Evangelical Church. The author is a direct descendant of Jacob Albright, founder of the Evangelical Church. He is at present Professor of church history at the Evangelical Theological School, Reading, Pennsylvania.

THE former Church of the United Brethren in Christ and The Evangelical Church were united to form The Evangelical United Brethren Church in Johnstown, Pennsylvania, on Saturday, November 16, 1946. Christians everywhere are interested in this union of two very similar denominations which may provide a pattern for further and much wider union among groups similar to these which should logically be brought together for their common interests and better and more effective service.

These two denominations grew up side by side during the last century and a half, beginning in eastern Pennsylvania about 1800 and now well distributed across most of our states and in many foreign countries. The total membership of the new church in the United States and Canada is about 700,000 with concentration in the north central and eastern states.

Background

The Church of the United Brethren in Christ grew out of the union of the efforts of Philip William Otterbein (1726-1813) a prominent pietistic minister of the German Reformed Church serving pastorates in Lancaster, York and Baltimore, and Martin Boehm (1725-1812) a Mennonite elected by lot to preach to his rural German speaking neighbors in Lancaster County, Pennsylvania. The name of the denomination was derived from the incident which took place in the 1760's when Otterbein was so much impressed with Boehm's preaching that he fell on his neck saying, *Wir sind Brüder* (We are Brethren). For several decades this group was a somewhat loosely connected association of ministers of a similar evangelistic and pietistic spirit. The election of Otterbein and Boehm as bishops in 1800 lent stability to the work and from that period the group grew rapidly in strength.

The Evangelical Church was begun about the same time also in eastern

Pennsylvania and among the same Pennsylvania-German people. Jacob Albright (1759-1808) a Lutheran, was led to serious religious inquiry under the preaching of Anthony Hautz, a Reformed clergyman, and guided in his conversion by Adam Riegel of the Church of the United Brethren who lived near his home in Lancaster County. Albright's followers were quickly organized in 1800 into classes like those which he found in the Methodist Church of which he was a member for some years after his conversion in 1792. Over each class he placed a "class-leader" who guided the religious life of the membership during the absence of the itinerant ministers. This Methodist-like form of organization was also used by the United Brethren leaders and will be perpetuated in the local congregational organizations in the new church.

Since their first meeting to consider union as early as 1816 these denominations have enjoyed the fullest mutual confidence and have worked cooperatively in many activities. After the reunion of the dissident groups of the Evangelical Church in 1922 the plan for the union of these two churches was pressed with new vigor. Since there is such a very great similarity in these bodies the details of the union of their work should be comparatively simple. In the recent years as the plans progressed each body tried to bring its organization even more closely to resemble that of the other. So for example, the Evangelicals created an administrative council similar to that of the United Brethren which council will act in the new church as an over-all general administrative authority in the interim between the quadrennial general conferences. So also the United Brethren by special effort raised a large sum to develop a Pension Fund for ministers similar to that of the Evangelical Church.

Doctrine

In the new Discipline the Articles of Faith of both groups will appear. In the near future these very similar articles will be reconciled into one system. The following composite articles set forth the major tenets which like the Methodist's are Arminian in spirit.

THE HOLY SCRIPTURES

"The Holy Scriptures contain the will of God so far as it is necessary for us to know for our salvation . . . that every true Christian is bound to acknowledge and receive it by the help and spirit of God as the only rule and guide in faith and practice; . . . so that whatsoever is not contained therein nor can be proved thereby, is not to be enjoined on any as an article of faith, or as a doctrine essential to salvation."

THE CHURCH

"The visible Church of Christ is the community of true believers in which the word of God is preached by men divinely called and the means of grace and ordinances are duly administered; that this divine institution is for the maintenance of worship, for the edification of believers and the conversion of the world to Christ."

THE SACRAMENTS

" . . . the sacraments, baptism and the Lord's Supper are to be used in the church and should be practiced by all Christians; baptism and the Lord's Supper are certain signs of God's grace and good will toward us, by which he works invisibly in us, and also strengthens and confirms our faith in Him."

SIN

" . . . man is very far gone from original righteousness and of his own nature inclined toward evil and that except a man be born again he cannot see the kingdom of heaven. After (justification) it may be that we depart from grace and fall into sin; and we may even then, by the grace of God, rise again and amend our lives."

JUSTIFICATION

" . . . penitent sinners are justified before God only by faith and not by works; yet good works are the fruits of faith and follow justification al-

though they have not the virtue to put away our sins."

REGENERATION

" . . . regeneration is the renewal of the heart of man after the image of God, through the word, by the act of the Holy Ghost, by which the believer receives the spirit of adoption, and is enabled to serve God with the will and the affections."

SANCTIFICATION

" . . . sanctification is the work of God's grace, through the Word and the Spirit, by which those who have been born again are separated in their acts, words and thoughts from sin, and are enabled to live unto God and to follow holiness . . ." (On this subject the Evangelical Church Articles include the entire article on Holiness by Wesley).

IMMORTALITY

"We believe in the resurrection of the dead; the future general judgment and an eternal state of rewards . . ."

CHRISTIANS' PROPERTY

"The property of Christians is not to be considered as common, in regard to right, title and possession of the same, but as lawful possessions. Notwithstanding everyone ought, of the things he possesses, to give to the poor

and needy and manifest Christian love and liberality toward them."

CIVIL GOVERNMENT

"We recognize the sovereign governments under whose protection our members reside. The sovereignty of these governments should be respected, although we believe that war and the shedding of blood are not agreeable to the Gospel and the Spirit of Christ. As Christian citizens it is our duty to give moral strength and purpose to our respective nations through sober, righteous and godly living."

Unified Budget

The Evangelical United Brethren Church has adopted the Unified Budget Plan of finances for the support of the general institutions of the denomination, other general church interests such as missions, and the work in the local conferences and congregations. In this plan all the general agencies and institutions of the denomination present their requests for financial support to the General Council of Administration at the beginning of a quadrennium. After a careful survey of these needs and the possible means to supply them this Council of Administration shall at the beginning of each quadrennium allocate to each

annual conference a minimum financial goal for general church causes and an additional quota for local annual conference interests. In turn each annual conference after assuming such allocations subdivides these amounts among the congregations according to their means. The General Council of Administration also allocates to each of the general institutions of the denomination an amount in proportion to their needs which will be paid from the general treasury as soon as these funds are received and in such proportion to their total allotment as the proportion of receipts will permit. So then any individual contribution made by a member in the local congregation for these funds will become a gift to all the agencies of the denomination, each receiving that percentage assigned by the Council of Administration.

By this procedure the gifts of the people of the entire church are used in support of the entire program of all the institutions of the denomination. Occasionally special permission is given to some of the agencies of the church, e. g., the educational agencies, to gather special funds for their needs. Such agencies would not at-

(Turn to page 45)

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Protestants Want Beauty

An interview with a church goods manufacturer who decided to streamline the appearance of his products, a few years ago, and found that church committees preferred beautiful aids to worship.



A. P. Lindblad

tory. He found that he would have to charge much more for the new candlestick than for the conventional one, though the materials would be the same in both products. He thought that an occasional rich parish committee would order the beautiful candlestick, but that there would be no great sales volume.

But Mr. Lindblad was mistaken, and orders for the new design continued to pour in. "Those people were not conscious of art. They didn't stop to reason that because the break in the line of the object came above the middle instead of at the halfway mark, it was more pleasing to the eye. They just knew they liked it."

The experience with the candlestick made Mr. Lindblad bolder. He began to experiment with simplifying and beautifying the lines of other objects and in making them functional as well.

"By functional I mean this," the manufacturer said, "For years we had sold candlesticks. When the candles were burned down in them, the wax had to be laboriously dug out. By inserting a little clip and a removable cup, the replacing of a candle is a matter of seconds.

"There's another thing, too. Most churches have flower vases. While beautiful in themselves, they almost always defy attractive flower arrangements. Knowing this, we had one designed with a larger opening and a gadget to aid in graceful floral combinations.

"It was stimulating to experiment, but I had no idea how successful our experiment would be."

Mr. Lindblad believes there is a very marked correlation between falling attendance in Protestant churches and their lack of beauty.

During the past quarter century art has been turned to commercial use in every phase of living, Mr. Lindblad points out. Intensive and costly research has gone into streamlining and beautifying objects of commonplace use from automobiles to cooking utensils.

If restaurants lure their customers in with the restful and artistic decorations, think what might happen if church committees enlisted the aid of an artist or decorator to make the interior of the church more inviting.

MINISTERS' WEEK

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Evangelical United Brethren Church
(From page 41)

tempt such a plan for raising funds without the approval of the general church board of administration, but when this is granted the matter becomes a project of the denomination and the connectional machinery of the annual conferences makes possible the securing of much larger sums than any unapproved independent action of these institutions might have achieved. So also the connectional form of government makes for an intense program of education in evangelism, stewardship, and other local and world-wide needs and again provides the means of carrying out such programs and gathering the means for their support.

The Evangelical United Brethren Church now supports the following institutions as a major interest of the general life and work of the denomination.

Seminaries

Bonebrake Theological Seminary, Dayton, Ohio.

Evangelical School of Theology, Reading, Pennsylvania.

Evangelical Theological Seminary, Naperville, Illinois.

Evangelische Predigerseminar, Reutlingen, Germany.

Colleges

Albright College, Reading, Pennsylvania.

Indiana Central College, Indianapolis, Indiana.

Lebanon Valley College, Annville, Pennsylvania.

North Central College, Naperville, Illinois.

Otterbein College, Westerville, Illinois.

Shenandoah Junior College and Conservatory of Music, Dayton, Virginia.

Western Union College, Le Mars, Iowa.

York College, York, Nebraska.

Publication Houses

Evangelical United Brethren Press, Dayton, Ohio.

Evangelical United Brethren Press, Harrisburg, Pennsylvania.

Christliches Verlagshaus, Stuttgart, Germany.

Evangelisches Verlagshaus, Bern, Switzerland.

Other Institutions

The Historical Society of the Evangelical United Brethren Church.

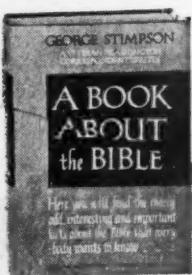
The Board of Pensions.

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(Turn to page 67)



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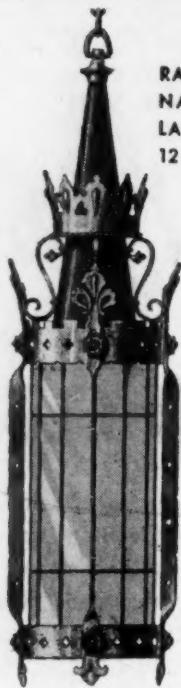
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How to Use the Illuminated Drawing Board

Another "How" Article on Duplicator



Illuminated Bulletin Board

ALMOST every church secretary who has a stencil duplicator also uses its helpful partner, the illuminated drawing board. This is used just as an artist uses a regular drawing board. Lighted from beneath its translucent glass surface, it affords excellent visibility while stencil sheets are written or drawn upon, and is therefore very useful to those who illustrate their duplicated pieces. Clamps hold the stencil sheet firmly in place for the operator, making it very easy to trace drawings or lettering with a stylus, a specially designed tool.

For those of you who use the illuminated drawing board in illustrating your church bulletins, programs, announcements and so on, the following tips may be helpful.

Always be sure that the flexible writing plate provided with the drawing board is between the glass top of the drawing board and the stencil sheet. Material to be traced should be positioned underneath this writing plate, never between it and the stencil sheet. The special matt finish on the writing plate insures good stencilization of the stencil sheet.

If you intend to trace a line drawing, select your illustration and decide where it should be positioned on the stencil sheet. If possible, make a dummy layout of the page so that all positions will be exact. Then put the illustration BETWEEN the flexible writing plate and the glass of the illuminated drawing board. If you wish, you may tape the illustration to the glass. Then attach the stencil sheet to the drawing board, smooth it down carefully, and fasten it in place. Trace the outlines of your illustration with the stylus best suited to the detail of the illustration. A stylus with a point made of a looped wire is called a loop stylus and is recommended for general work.

For shaded effects in stencil duplicated pieces, especially patterned screen plates are available. After lettering or drawing the illustration on the stencil sheet, decide which area is to be shaded. Then place the screen plate directly under that part of the stencil, PATTERN SIDE UP. Draw the stencil down tautly over the screen plate so that they are in direct contact. To impress the pattern evenly into the stencil, a blunt loop stylus is available. Remember that the illustration to be traced is always placed UNDER THE FLEXIBLE WRITING PLATE . . . but the screen plate is placed DIRECTLY UNDER THE STENCIL, pattern side up.

Lettering guides are oblong sheets of plastic, with cutouts which guide the stylus in forming letters and numerals, and assure professionally formed letters with very little effort. To use these guides, plan your lettering before you begin, so that the letters appear evenly spaced. Select the lettering guide of the size and style most appropriate to your layout. Lay the T square which is provided with the illuminated drawing board across the top of the stencil sheet and fasten it securely into place with the T square clamp. Place the lettering guide on the drawing board, with the bottom edge resting on the top edge of the T square. This will keep the letters in perfect alignment.

Using the stylus indicated by number on the lettering guide, hold the guide firmly and move the stylus through the openings, pressing down on the stencil sheet and out against the sides of the grooves. Use a light pressure the first time you draw the stylus through a groove. Then go over the area again, gently but more firmly, until you feel assured of a clean smooth line. Do not push through the fiber which holds the stencil sheet intact. Move the lettering guide along the T square as each letter is finished.

A stylus should always approach a spot where two lines meet. If it is pulled away from the angle it may rip the stencil.

To correct an error, rub it gently with the round end of a burnisher, lift the stencil sheet from the flexible writing plate and brush a thin coating of Mimeograph correction fluid over the error.

Stylus

If the illustration or ruled form which you wish to trace is not on thin paper, it may be made transparent by applying any lightweight oil, or kerosene, to the back of the sheet with a small cloth. Use enough oil to strike in deeply. Wipe off the excess and let the sheet dry.

Always hold a wire loop stylus so that the length rather than the breadth of the folded wire follows the line you are making. Do not drag the loop along the stencil . . . slide the stylus along easily on the smooth wire and turn the stylus in your hand as you round each curve.

Keep the drawing board free of dust. Wipe the glass top, the writing plate, and the frame frequently, with a cloth moistened with benzine or soap and water. Clean the lettering guides and screen plates with a stiff brush and soap and water.

Power of Prayer
(From page 31)

He was going to his cross as he said these words: "Ask, and ye shall receive." He was leaving his disciples for his death on Calvary. There he hung on the Cross for our sakes. Henceforth we could ask in his name and he would save us.

Sometimes, I think, to say it reverently, we have even an advantage over Christ in asking in prayer. He had before him a block of sin—the world's sin, our sin, which he had to unload, to bear and carry away. He did so; he unloaded it on the Cross. He bore it and carried it away. We have this block of sin, our sin, removed for us by him on the Cross when we ask in his name.

Have you seen that beautiful representation of the praying hands by the great artist, Durer? I have been in Nurnberg that we hear so much about, where he lived. Wonderful hands raised in prayer.

I think all the nations and all the peoples everywhere and we ourselves ought to raise our hands in prayer—and pray in his name believing: Ask, and ye shall receive.

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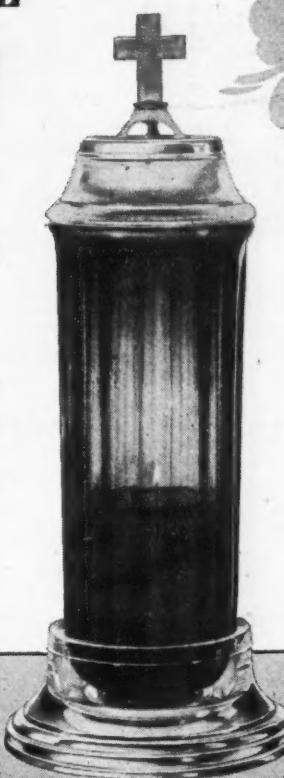
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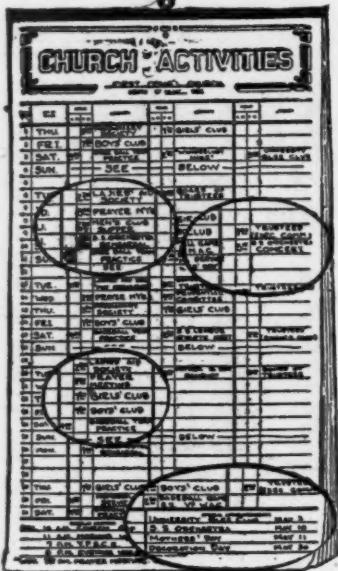
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Second Mile Projects

by Margaret Ratcliffe*

Mrs. Ratcliffe contends that the limit of one's purse seems at times to be exhausted with direct giving. These second-mile projects help to strengthen the church treasury.

WHEN anyone says he prefers to hand out a cash donation instead of cooking in the church kitchen putting on a church supper or working at a bazaar or helping in any of the numerous ways that one can raise extra money, that person is not giving all that he could to the church in his freewill offering. These second-mile projects are means of raising extra money after one has given his utmost from his wordly possessions and still feels he has time and ability which he can offer.

Cemetery Tours

Various churches take advantage of the offers of some owners of cemeteries to have a large group of people visit the cemetery. Two units from our Emerson Association took the tour and received one dollar for each person in the party. It seems almost too good to be true, but, I suppose, it is a method of advertising, as these people not only became familiar for the first time with the particular cemetery they saw, but, as a result of their visit, at least four of the party purchased lots.

Barn Dance

Between Christmas and New Year's, when everyone was thinking of good times together and many were on vacation, the Unquity Club, a young people's group of our church, sponsored a barn dance. This type of dance was selected because it was informal, while the Cunningham gymnasium was chosen as a suitable place because it was not too fussy, had a good floor, and was handy to everyone. Christmas trees, for decorations around the room and behind the orchestra, were secured gratis from a florist where, the Christmas call for them being over, they were anxious to get rid of them. A few sprigs of mistletoe put the final touch on the decorations and added gaiety to the evening.

Doughnuts, donated by the club members, and punch made a simple yet adequate lunch. The tickets sold for \$1.20 per couple.

Such a good time was enjoyed by all that they begged for another gala occasion like this, their parting words

being, "The sooner the better!" Bridge

At their first bridge party the Unquity Club cleared \$62.00. A table prize was presented to the holder of the high score at each table. These prizes were donated by nearby theatres, other stores, and friends of the club members. Two holders of lucky numbers were thrilled with their awards, the one a large box of assorted choice jellies and the other an artistic glass water set. The pies for the lunch, which consisted of apple pie with cheese and coffee, were solicited from friends of the club. The tickets sold for sixty cents each.

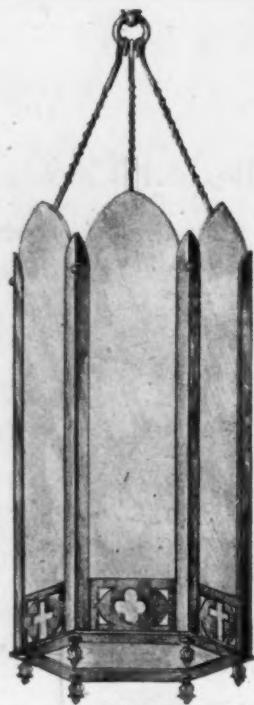
Paper Drive

The members and friends of the First Congregational Church, Melrose, Massachusetts, found a paper drive one of the easiest and most successful methods of raising extra money. In January, 1946, they netted \$581.00, and in the spring they more than doubled that amount, netting approximately \$1200.00.

A personal appeal was made by the women's organization requesting each member of the church to save paper. Trucks were obtained from some member in local business. Boys from the young men's class helped load the trucks, while men from the men's class assisted in unloading the trucks into freight cars. The paper was sent to Haverhill Boxboards Division, Haverhill, Massachusetts.

Inspired by such returns our Unquity Club decided to try this method of raising money, but in a more limited way. A notice in the church calendar requested that the members and friends of the church save their paper for two weeks. A list of the phone numbers of these people was divided among the members of the club who were responsible for the collection of the paper. These bundles of magazines and newspapers were stored in a barn belonging to one of the club members. A couple of days later a paper truck man, who had been previously contacted, collected the paper. As the price received was \$1.00 per 100 pounds for magazines, sixty cents per 100 pounds for newspapers, and fifty cents for the same amount of waste paper,

*Mrs. G. B. Ratcliffe, Milton, Massachusetts.



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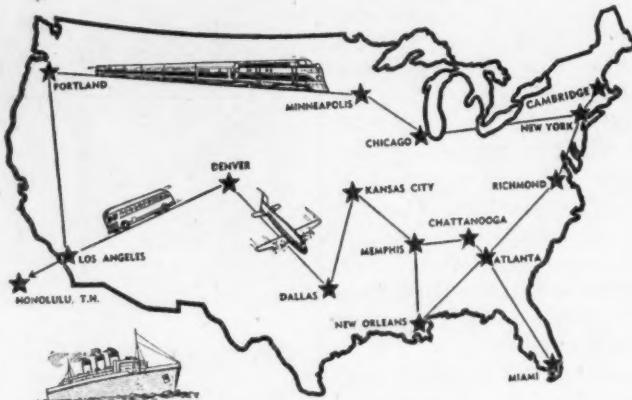
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Second Mile Projects (From page 49)

quity Club immediately planned a summer musicale in the Woman's Club House. Although it was vacation months, releases for the Milton papers and letters to friends of the club gave hurried advertising. Not only did everyone enjoy the musicale, which our director of music said was terrific, but the club cleared approximately fifty dollars after paying for the use of the club house. The tickets were ninety cents each.

Articles to Sell

Church organizations can make money all the year round by selling different articles. Three new ones which recently came to my attention were transparent tablecovers in plastic film which sell for one dollar each and can be purchased for \$9.85 per dozen, a ten-piece bowl cover set which sells for one dollar per set and can be purchased for \$9.00 per dozen sets, and a salad set consisting of a fork and spoon, which sell for one dollar for both and can be purchased for \$9.00 per dozen sets. All these may be secured from The Hudson Products Corporation, 1123 Broadway, New York 10, New York.

Furthermore, your organization

could take orders for "The Readers' Digest" and other magazines.

Ten Cents a Recipe

Because the Pleasant Street Unit of our women's organization is making a collection of favorite recipes, all the women, and men too, of the church are being solicited to donate one or two of their tried favorites. The fee for sponsoring is ten cents for each. These recipes will later be published in a recipe booklet and sold to all who are interested in the culinary art.

Salvage Everything

What should we do with our old stained glass church windows? No glass concern could even be induced to look at them. "They are worthless!" they said. If sold for the lead in them, they would only realize a mere trifle. Finally we contacted a junk dealer and received \$1.00 per section, thus netting \$24.00.

Old light fixtures, furniture, dining-room tables . . . can be saved for the next church auction sale, while smaller churches in need of pews will often times be glad to purchase your old pews.

Birthday Calendars

The Mothers' Club of the Second Congregational Church, Codman (Turn to page 58)

The Ministers Income Tax

A CHECK SHEET

Report as Income

Salary received from church.
Gifts and fees for pastoral services.

Dividends and interest received.
Income from lectures or articles.
Income from rents and royalties.
Cash received in lieu of parsonage.
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Take as Exemptions

\$500 for self.

\$500 for wife.

\$500 for each dependent, regardless of age if you pay more than one-half of his cost of living and he earned less than \$500 during the year.

Deduct

Automobile expense used in parish work.

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Telephone used in parish work.

Expense for rent of study used in parish work if you pay your own rent.

Medical expense in excess of 5% of adjusted gross income.

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Cost of professional (not general religious) literature.

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File with at least $\frac{1}{4}$ of the tax required on March 15, 1947.

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"I went to church," she said,
"Where Hubby was not pastor."
"I went to church," she said.
"Why there, my dear?" I asked her.

"I went to church," she said,
"And it was wholly odd,
Not to meet chairmen, there;
But to worship God!"

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Pick and prune their wives.
Practically all preachers
Do! and think it wise.

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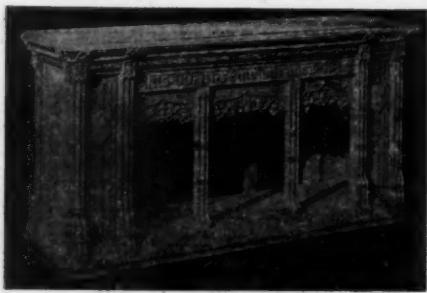
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Korea: Pawn of the Victors

by Robert T. Oliver*

Korea, a friendly nation led by Christians of such strength as Syngman Rhee, has become the pawn of power politics in the Far East. It is time that Christian people of America demand that this nation, with its record of friendliness get a better break in the postwar world.

I HAVE just returned from a summer in Korea, where I observed one of the most disastrous examples of the failure of Russian-American cooperation in this post-war world. In one sentence—I found a brave people and a basically sound country being bled to death economically and politically, with the responsibility resting jointly upon the Soviet Union and the United States.

The Yalta deal calling for Americans to fight the Japs south of the 38th parallel in Korea and the Russians to fight them north of 38 has been sadly misconstrued. More than a year after the Jap surrender the Russians and Americans are both firmly entrenched in their respective zones, and the dividing line between them is impassable and heavily fortified. It resembles a permanent boundary separating two hostile nations, rather than a temporary administrative line within a country.

This division of Korea is making that friendly and liberated country suffer more than even Germany and Japan. Japan remains one administrative unit, with all its industries gradually being rehabilitated, and with its own civilian government. Germany, like Korea, is divided into zones, but Germany, as well as Japan, has been allowed a free election of its own officials. Only Korea, of all the countries in the world, is subject to direct rule by foreign military powers, with no voice in its own fate.

Furthermore, Korean industry, mines, and hydro-electric power are concentrated in the Russian-held area, and Korean agriculture is largely in the southern half of the country. The very life-blood of Korea has always flowed north and south. Now that artery of trade has been completely cut in two, and economically the country is rapidly dying.

In the northern part the people are

*Professor in Syracuse University and recent observer in the far east.

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(Adeste Fideles)

Rock of Ages
Abide With Me
Onward Christian Soldiers
Nearer My God to Thee
Lead Kindly Light
Love Divine
Near the Cross
Little Church in the Wildwood
and 25 other popular hymns

In the Garden
Tell Me the Old, Old Story
The Lord Is My Shepherd
Just as I Am
What a Friend
I Love to Tell the Story

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hungry and can get no food. In the southern part consumer goods have all but disappeared from the market, and prices are soaring to fantastic levels. I paid \$25 to get a pair of shoes half-soled. Although college professors are paid only 2,000 Yen a month, the price of rice when I landed in Korea in June was 2,400 yen a bushel on the black market, and when I left in August it was 4,750 Yen a bushel.

One reason for the inflation is lack of consumer goods. What factories there are in the south are closed because of lack of raw materials, and lack of necessary machine parts. Unemployment is rife. A strict American ban against any imports keeps the Koreans from either importing goods or even importing the machinery and raw materials with which to manufacture their own. I tried to secure permission to donate 1,000 textbooks to the University of Korea, and simply wanted to be allowed to ship them into the country. But even this was refused, with the firm assurance that according to SCAP directives there are to be no imports whatsoever.

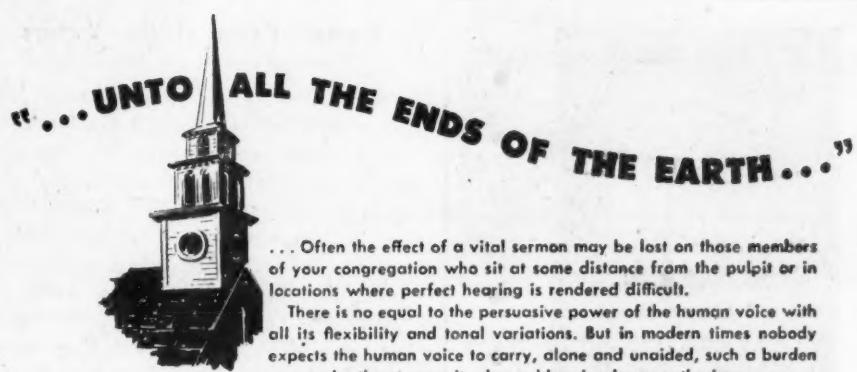
Every regulation that applies to Japan automatically applies to Korea also — although Japan was our worst enemy, and Korea has repeatedly been described as a friendly and liberated country. It should be noted, too, that the division of Korea into separate halves makes the restrictions bear doubly hard upon her.

Another cause of the inflation is the great increase in paper Yen in circulation in the south. At the time of the Japanese surrender there were nine and a half billion Korean yen in circulation, forty-six per cent of which was south of the 38th parallel. When the Russians went into northern Korea they issued their own military currency and called in the paper Yen north of 38. Gradually all of this is seeping down into the American zone, much of it for use by Korean Communists. Our Military Governor, General Archer L. Lerch, told me he knew of two separate shipments — one of seventeen million Yen and one of nine million Yen.

When I talked with the American official in charge to ask him how soon Korean currency was to be stabilized and the Yen set up on the international exchange, he threw himself back into his chair and exclaimed, "Hell, man! Set the Korean Yen up on the international exchange! Why we haven't even got the Japanese Yen set up yet!"

His reply was a wholehearted and undisguised revelation of what I found deeply imbedded in the thinking of most responsible American officials —

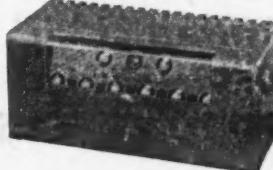
(Turn to next page)



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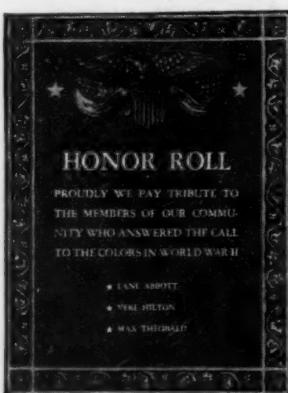
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C. O. BAPTISTA FILMS

Dept. 4, 325 W. Huron St., Chicago 10, Ill.



Korea: Pawn of the Victors

(From page 53)

namely, the feeling that Japan is an important country: large, developed—our kind of people (even if they did go to war against us)—and must be quickly rehabilitated. But Korea, they feel, is just a backwash among nations and can be left until some convenient time for reform of conditions there.

Russians, meanwhile, are not wasting time. They know what they want and are busily engaged in getting it. They are stamping out every vestige they can of nationalism among northern Koreans. They are jailing nationalistic leaders, terrorizing nationalist sympathizers, and putting Korean Communists into every available post. And they are doing their best to spread Communism through southern Korea.

The most vital force in all Korea, and the chief bulwark against the Communization of Korea, is Dr. Syngman Rhee. Several times the Communists have tried to assassinate him, but he keeps up the fight. The people revere him with a depth of feeling it is hard for us to realize. Everywhere I went in southern Korea the faces would light up when I mentioned the magic words, "Yi Paksa!" (Dr. Rhee) and the reply would instantly come, "Number one man!" Yet it must be recorded that Dr. Rhee is facing great difficulties from two directions.

The American Military Government, which at first supported him, has cooled considerably, to the extent that I was assured Dr. Rhee could have no part in an American-sponsored government. Why? "Because his attacks on Communism have rendered him persona non grata to Russia!"

At the same time Dr. Rhee's support among Koreans is lessening for the reason that he continues to support the Americans. Many Koreans, deeply disillusioned because the promises made to them at Cairo and Moscow have not been kept, are all for hurling themselves upon the Americans and Russians in a futile suicide attack. But Dr. Rhee continually urges them to maintain order and to support American policies. The only hope for Korea, he feels, is in the decency and realism of the average American citizen.

Dr. Rhee is convinced that in the long run, as Americans learn what conditions are like in Korea, present abuses will be remedied. And he does not believe that America will be so blind to her own interests in the Orient as to turn Korea over to Russia. But while he counsels patience, the hot-heads slip away from him. One result is the series of clashes Communists have been able to incite with the

nationalist-minded Koreans during the past several weeks.

What should the United States do?

We should, (1) disband our Military Government in Korea and set up a genuine Korean government south of the 38th parallel in its place; (2) leave troops there, under the command of able General John R. Hodge, as a bar to further Russian aggression against Korea; (3) make every effort possible to us to force Russia to keep her promise of withdrawing from northern Korea, so the country can be re-united; (4) sponsor the admission of Korea to the United Nations, so it can plead its own case; (5) at once exempt Korea from the restrictions applying to Japan; (6) set up Korean currency on the international exchange, so that imports will be possible, and (7) aid materially in rehabilitating the economy of south Korea, so that a decent prosperity can be developed there.

Korea is fundamentally a rich country. It has basic resources in plenty, and its people are of a fine, sturdy stock—reminding me in some ways of the thrifty, hard-working Pennsylvania Dutch. Under proper guidance Korea can become a model nation—the Denmark of the Orient—serving as a laboratory experiment to show the Orient what economic and social miracles may be accomplished in that ancient part of the world.

In many ways the cards are stacked in Korea's favor. Its cities were not bombed. It has no national debt. The promised Japanese reparations provide a ready base for its national credit. Its mineral and coal resources are second in the Orient only to those of Manchuria. It is willing and eager to learn American ways.

But the present division of the country between Russia and the United States, the stupid economic policies we are pursuing there, the unalloyed greed and terrorism of the Russians in the north, and the failure to keep the promises we have made are all combined to throw the country into political chaos and economic ruin. If the policies now pursued are not changed within a year, Korean prospects will have been set back for at least a generation. The country is too sound and the people too fine to be permanently ruined.

Whatever influence we can wield should be brought to bear immediately to persuade the American State Department, SCAP, Congress, and the American people to reverse the despicable treatment we are giving to the most unfortunate of all our allies—the Korean people. If we want friends in the Orient, the time to act is now.

HERE'S A FUNNY-MONEY IDEA

By Mrs. Clyde E. Pray

East Side Christian Church in Tulsa, Oklahoma, has an annual rummage sale to raise money for certain stipulated projects, such as missions. Recently the regular rummage sale was imminent. A few days beforehand, the Married Peoples Class planned a "Tacky Party," the participants dressing, for the most part, in the rummage they were to contribute for the sale.

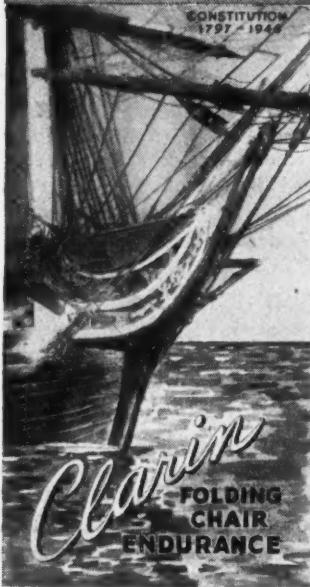
Needless to say, the party was a mirth-creating, howling, screaming success, with the attendance on the following Sunday showing a remarkable increase from an average during the summer of fifty, to a happy ninety.

And the rummage sale was also a wonderful success, netting very close to \$200 for a worth-while cause. In this instance, business and pleasure were most happily combined.



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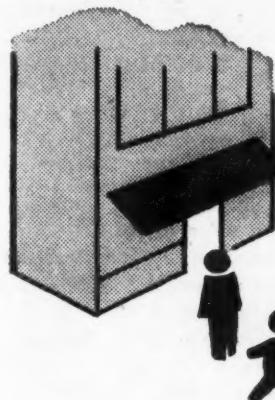
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Ash Wednesday Service in Celebration of the Beginning Of Lent*

Organ, Lenten Prelude.....
Jonathan Battishill

Silent Procession

Invocation

Almighty and everlasting God, who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent; create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

An Oratorio, *Gallia*—Charles Gounod

*As observed in the First Congregational Church, Los Angeles, California.

Soloists, Patricia Brownell, Peggy Chapman, June Shinn

Litany

MINISTER: O God, our Father, grant to us Thy grace, leading us by Thy Spirit, out of our errors and sins into true Communion with Thee and service for our fellows.

PEOPLE: Spare us, O Lord.

MINISTER: From arrogance and impatience; from all want of kindness and charity.

PEOPLE: O Lord, deliver us.

MINISTER: From unwillingness to confess our faults; from blindness to the virtues of others; from want of faith and confidence; from hopelessness

and despair.

PEOPLE: O Lord, deliver us.

MINISTER: Thou wilt pour out upon us the spirit of earnest prayer and supplication, that we may be fitted and prepared to do Thy will.

MINISTER: That it may please Thee to grant us the grace of perseverance that we may not be discouraged by the many difficulties which hamper and hinder our progress in the Christian life.

PEOPLE: We beseech Thee to hear us, O Lord.

PEOPLE and CHOIR: (Let everyone sing.)

Dear Lord and Father of mankind,
Forgive our feverish ways;
Reclothe us in our rightful mind;
In purer lives thy service find,
In deeper reverence, praise.

MINISTER: We bless Thee this day that Thou hast preserved us in life and dost bring us to this house of praise; that in the life of Jesus Christ our Lord, born of woman and bearing in Himself the temptation of mortal flesh Thou hast revealed Thine immeasurable love to us.

PEOPLE and CHOIR: (Let everyone sing.)

A Sabbath rest by Galilee!
O calm of hills above!
Where Jesus knelt to share with Thee
The silence of eternity,
Interpreted by love.

MINISTER: We bless Thy name, O God, who in Thy providence made all ages a preparation for the kingdom of Thy son: we beseech Thee to make ready for the brightness of Thy glory, and the fullness of Thy blessing in Christ Jesus our Lord.

PEOPLE and CHOIR: (Let everyone sing.)

Breathe through the heats of our desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire:
Speak through the earthquake, wind
and fire,

O still small voice of calm.

Lenten Meditation—THE MINISTER
“MEANING OF ASH WEDNESDAY”
Communion Invitation
Celebration of the Lord’s Supper

at the Altar

Assurances of God

The reading of Psalm 121

The singing of “He Shall Feed His Flock” from the Messiah—G. F. Handel
Acts of Confidence

MINISTER: If God be for us, who can be against us?

PEOPLE: Glory be to God, our strength and our help.

MINISTER: Even now we sense the presence of God. His energy is strengthening us; His voice of hope is speaking to us; his life is lifting us from our despair.

PEOPLE: Glory be to God, our strength and our help.

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By RALPH M. HARPER

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“Here also is a book for choir singers and choir masters—for all who would improve the volume, the strength and the beauty of their voice delivery.”

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RALPH M. HARPER, St. John’s Episcopal Rectory
Winthrop 52, Massachusetts

MINISTER: Even now the voice of God, like the stirring clarion of silver trumpets, is calling to the world through the church of the living Christ.

PEOPLE: Glory be to God, our strength and our help.

MINISTER: Even now the conscience of men is being quickened. Justice is reaching out to protect the weak and the oppressed; love is reaching out to unite us all in happy fellowship; intelligence is showing us the way to lasting peace.

PEOPLE: Glory be to God, our strength and our help.

MINISTER: Even now the desire is coming upon us to unite our lives with those of multitude upon multitude in the struggle for a better world. We know that Thou wilt help us. We know that Thou wilt guide us. We know that in the end Thy holy will must surely prevail and the kingdoms of this world really become the kingdoms of our Lord Jesus Christ.

PEOPLE: Glory be to God, our strength and our help.

MINISTER: Now the cloud of darkness disappears; now the fears are brushed away; now the weary body suffused with strength; now the sky is filled with joy. Light of the spring sun shining upon us; life of the rich earth in eager expression; leap of the mind in joyful discovery; joy of the heart in its renewal of life.

PEOPLE: Glory be to God, our strength and our help.

DOXOLOGY.

Procession to the altar for the placing of offering as a Dedication of Self and Means.

Chimes.

BROTHERHOOD WEEK February 16-23, 1947

The National Conference of Christians and Jews announce the 14th annual observance of National Brotherhood Week to occur February 16-23, 1947. The theme is "Brotherhood-Pattern for Peace." Program aids for use in church schools, young people's societies, and adult groups may be secured by writing to the National Conference of Christians and Jews, 381 Fourth Avenue, New York 16, New York. Materials are adapted to all age levels. Plays, discussion topics, book lists and other types of literature, and visual aids are available.

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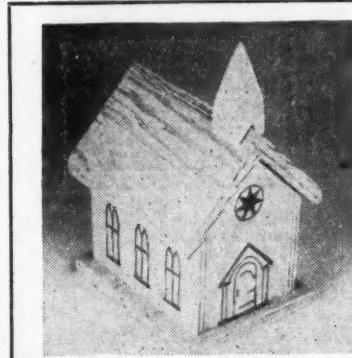
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Second Mile Projects

(From page 50)

Square, Dorchester, Massachusetts, persuaded their friends to place their names on the birthday calendar for the small sum of ten cents each. Some also placed names of loved ones in their memory. The returns from the sale of names covered the expenses of printing the calendars, which were decorated with a picture of the minister and one of the outside of the church.

These calendars, which contained each name printed below the date which marked the person's natal day, sold for thirty-five cents each. As many of the dates of every month contained five or more names, the total number appearing on the whole calendar reached several hundreds.

Individual Projects

Several of our women who have small vegetable gardens in their back yards in order to have fresh vegetables for their own use, now sell the surplus each year and donate the money to the church. One woman, who raises many beautiful flowers, sells them and gives a generous portion of the returns to help the church treasury. Another has a library of books, gifts from various friends, which she loans to the church people for ten cents per week. She turns this money, which already has amounted to approximately \$25.00, to the women's organization.

My neighbor will pay three dollars per night for two nights each week to some capable person who will mind her two children while she goes out for the evening. If one woman would undertake this for some organization, or if a group of women would take turns sitting up, you can see how the treasury would benefit.

Record Hop

The Theta Alpha Club, a high school age church group of about twenty members, has enthusiastically set about with great determination to show us, their elders, that it can raise \$400.00 to fix up a room for its meetings. These young hopefuls will start off with a Record Hop, which apparently is an informal dance, the music furnished by a victrola. This occasion will be open to all their school pals and older young people who wish to attend for the price of fifty cents per ticket.

Pony Rides

A new feature at yesterday's bazaar was the pony rides for ten cents each. Not only did this attraction bring the little tots, but it brought, along with them, their mothers who stopped to shop at the different booths. The Emerson Association received one-half of the money collected for the rides.

New Records

ALL ABOARD FOR ADVENTURE

There is nothing which lends itself to adventure and romances more than the missionary programs. So many times, however, these efforts have been hidden in pages, books or missionary sermons that the appeal has not had the most exhilarating effect. Recent efforts to put the spirit on wax for phonographic reproduction have been amazingly good.

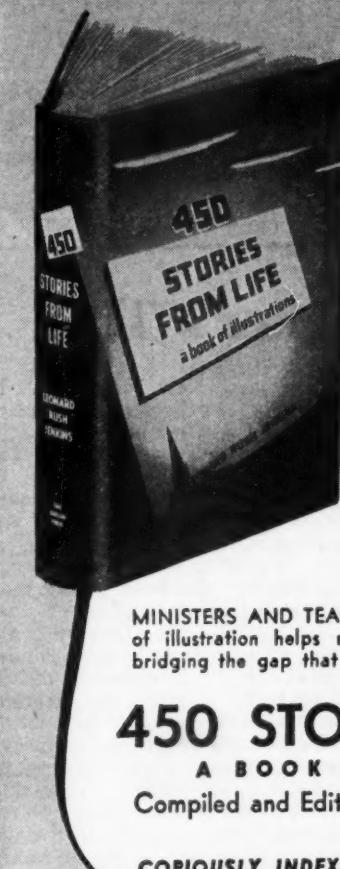
Under the direction of the Joint Radio Committee of the Congregational, Methodist and Presbyterian, U. S. A. churches several series known as "All Aboard for Adventure" have now been released. Two of these records which recently came to us are

The Boy Who Went to School on a Cook Stove. It is the story of a mountain lad who wished to attend Pleasant Hill Academy. His mother had a cook stove she prized very much. To make this education possible she gave him the cook stove. He, in turn, traded it for a brood sow. This paid his tuition and he was given the task, at the school, of caring for the hogs. A successful student, he went through the work at Pleasant Hill, then after further education returned there as a teacher. It should be said that one of his first acts when he received his first pay check was to buy a new kitchen range—with hot water tank and everything for his mother.

My Little Brother. This is the story of a Negro boy whose mother sent him to Vermont to take advantage of the exchange promoted by A. Ritchie Low. *Church Management* readers have had this story from Mr. Low. The fears of the black boy from Harlem—a fear which gradually turned to affection—is graphically told on the record.

Both sides of a twelve-inch record is used to tell each story. They are well told by professional actors. The continuity is aided by a thematic musical theme. The possibilities of the use of records such as these and others in the various series are really challenging. They are produced and distributed by the Pilgrim Press, 14 Beacon Street, Boston, Massachusetts. Series already produced include both home and foreign fields. The cost is approximately \$2.00 per record. If your denominational book store does not have a circular which shows these we will be glad to have one sent you.

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New



Books

Books on the Preacher's Task

Heralds of God by James S. Stewart. Charles Scribner's Sons. 222 pages. \$2.50.

The Making of a Preacher by W. M. Macgregor. The Westminster Press. Ninety-six pages. \$1.00.

The Preaching Ministry Today by Rolland W. Schloerb, Harper & Brothers. 113 pages. \$1.25.

The Minister and the Ministry by Walton Harlowe Greever. Board of Publication of the United Lutheran Church. Eighty pages.

The first two of these books are the products of Scotch preaching and experience. James S. Stewart of Morningside, Edinburgh, is well known to American churchmen. W. M. Macgregor, now deceased, was not so well known but he had a distinguished record in Scotland. Both books were originally given as the Warrack lectures on preaching at Glasgow University. This book is chiefly concerned with the intellectual, moral and spiritual preparation of the preacher, himself. A rather lengthy introduction to the volume is given by Arthur J. Gossip. To this reader the introduction was the most interesting part of the book but it revealed a preacher comparatively new to us. The five lectures are The Ideal of the Ministry; The Making of a Preacher — Through Knowledge of God; The Making of a Preacher — Through the Knowledge of Man; The Enriching of a Preacher Through Reading; and The Theme and Quality of the Preaching Which Should Ensue. Good Scotch interpretation of the New Testament concept awaits the reader of this book.

Dr. Stewart's book will, I think, prove the more popular with American readers. For one thing it deals more in the tricks of sermonizing which our ministers like to get hold of. There are splendid stories, quotations and suggested sermon texts. The quotations seem appropriate as a rule but this reviewer doubts if two credited to Americans — Woodrow Wilson and Phillips Brooks — are given the right source. Stewart of Morningside has homiletical genius; it is revealed in this book. The titles of the lectures are The Preacher's World; The Preacher's Study; The Preacher's Technique; and The Preacher's Inner Life.

Rolland D. Schloerb is the minister of the Hyde Park Baptist Church, Chicago, Illinois. The book contains lectures originally given at one of the summer conferences at Union Theo-

logical Seminary, New York City. In contrast to the two Scotch books mentioned above these sermons show the integration of modern psychology. The preaching ministry today includes the evangelistic method and social approach to the problems of mankind. The end of preaching is the elevation of the individual. "Pastoral Preaching," would probably describe the book better than the one selected by the author.

The Minister and the Ministry is the first series of lectures to be given under the Knobel-Miller Foundation of the United Lutheran Church in America. One unusual feature of this foundation is that the lectures are repeated in different cities. These were delivered in Maywood, Illinois; Fremont, Nebraska; Springfield, Ohio; Salisbury, North Carolina; and Gettysburg, Pennsylvania. Dr. Greever the author, is the secretary of the United Lutheran Church. The volume deals in a very practical way with the work of the minister in the denominational and interdenominational program. Chapters include The Minister and Missions; The Minister and "Movements"; and The Minister and Menaces. To the average minister this last chapter may prove the most helpful as it deals with the tendencies and practices which menace his Christian living and professional success.

W. H. L.

Preaching Without Notes by Clarence E. Macartney. Abingdon-Cokesbury Press. 186 pages. \$1.75.

Six full-length addresses on preaching by the minister of the First Presbyterian Church, Pittsburgh, Pennsylvania, fresh, practical, and inspiring. The author informs us that on most of the themes dealt with in this book he has spoken to the students of many theological seminaries and also before gatherings and conferences of ministers. Four of the addresses were delivered at the Princeton Institute of Theology, 1944.

As is the case with any book of this type, some of the chapters will appeal to this reader and others to that. The title address is possibly the most significant and is especially worthy of wide reading. There is nothing exactly like it in the literature of modern homiletics. Needless to say, Dr. Macartney believes in "preaching without notes" and naturally stresses the arguments in behalf of freedom from manuscript. He does not, however, stop here. He gives many workable suggestions as to how it can be done. He admits that

times may come when because of some burden on the preacher's mind or heart, or perhaps because of physical fatigue, the going may be hard. "As he labors along, it is like whipping a tired horse." Under such circumstances the preacher would have done better had he read his sermon. But Dr. Macartney's position is that if a man has set himself to preach without a manuscript he should do so under all conditions, because "It is better to fail now and then without a manuscript than to run the risk of being bound by one."

Another practical chapter is Getting Ready for the Pulpit. It takes up subjects like Strange Texts, Preparing for Public Prayer, Repeating Sermons, Serial Preaching, and Sermons From Life. Few preachers will read this chapter without having a number of sermon topics suggested to them. The lecture on Bible Biographical Preaching is enhanced in value by the fact that it comes from the pen of a master of this form of sermon. The book contains many incidental suggestions in regard to the preacher's reading. That some of the books mentioned were published much earlier than last month, or last year, or even the year before it, is not to be counted against them.

Preaching Without Notes is not a volume dealing with remote homiletical theories. It gets down to brass tacks. It deserves many readers.

L. H. C.

The Bible

How to Read the Bible by Edgar J. Goodspeed. John C. Winston Company. 244 pages. \$2.50.

A book from the hand of Professor Goodspeed is an event of importance in the religious world and this one is by no means an exception. *How to Read the Bible* is an important event for laity and clergy who would know their Bibles better and read them more carefully and with more satisfaction and profit.

After a brief introductory statement about the structure of the Bible the author goes on to break down its component parts in a most unusual topical manner. Naturally he suggests that the reader should begin his adventure in Bible reading with the Gospels and there with Mark, followed by Matthew, Luke and John.

To carry through the interest of the average reader, Professor Goodspeed now suggests the reading of biographies in the Bible and lists in their natural order Joseph, Moses, Joshua, David, Solomon, Elijah, Isaiah, Jeremiah, Ezekiel, Nehemiah, Jesus, Peter

(Turn to page 62)

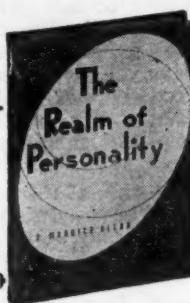
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THE great, sorrowful need resulting from this last war was the first reason for Dr. Sasnett's concern for memorials. Being a pastor himself, with a service record in Washington, Oregon and Iowa, he was painfully aware of the pastor's struggles with his church. He was aware, also, of the hundreds of thousands of dollars flowing into secular, and sometimes not too worthy philanthropies. He worked out a Living Memorial Foundation, and in this book explains his plan. For five years Dr. Sasnett was executive secretary of religious activities at the University of California. He has been recently appointed director of Religion-in-Education Foundation in Los Angeles.

It is the wish of the bereaved to erect lasting memorials to the dead. Dr. Sasnett suggests church memorials which keep alive the influence of those honored, and by their very nature are contributions also to the living. His concise, concrete plan is set at democratic levels, enabling even the most modest income to share in memorial expression. One of his enthusiastic followers said: "We have just completed a crusade of \$70,000 for an addition to our church . . . We undertook what seemed an impossible task, but six weeks after we began to put into practice Dr. Sasnett's philosophy of giving and memorialization, the total amount was over-subscribed." Price, \$2.50



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Denison Maurice Allan

Philosophy and psychology have been subjects of great and equal interest to the author for the past twenty years. He is a professor of those sciences at Hampden-Sydney College. He believes that the relationship of the two, forming an harmonious mind-body union, is the way for man to discover "eternity in his heart." And he shows the way in this logical, sympathetic book. Most of us have the need of understanding ourselves to a greater degree, and Dr. Allan is an able and understanding guide.

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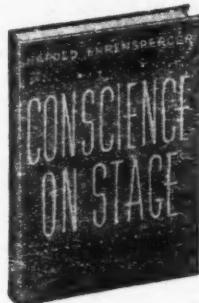
Harold Ehrensparger is one who knows the stage as well as the altar. In this readable, comprehensive book, he combines the two to make a workable how-to-do manual of religious drama. All ministers, educational directors,

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Mr. Ehrensparger has written a number of religious plays. He has studied drama in this country and in Europe. He is well versed in the ways of play production, and what is more essential, he has the knack of helping others use his tested methods.



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Book Reviews

(From page 60)

and Paul. In each case the needed references are given.

The next section of readings includes famous speeches, orations and sermons of the Bible. This is followed by three sections on The Outline of History, developing human origins and the birth of the nation, Hebrew Law, and The Conquest and the Kingdom.

Following a collection of scattered poetical works the author suggests three major sections on the Poetry of the Prophets and adds another on Popular Religious Poetry in the Bible. Following these studies the reader will study tragic and dramatic poetry and the poetry of the philosophers in the Bible. It must suffice to add just a few other topical arrangements for reading The Book among the more striking of which are fiction, the literature of devotion and chronological reading.

For most readers the last section which tells the story of the development of the English Bible from 1382 A.D. to the present will be most illuminating. The last of the more than fifty books by one who has devoted his entire life to Biblical interpretation is definitely one of his most valuable books for us all.

R. W. A.

The Sermon on the Mount by Ernest Trice Thompson. John Knox Press, Richmond. 162 pages. \$1.75.

A current reappraisal of the Sermon on the Mount is set forth by the professor of Church History in the Union Theological Seminary in Richmond, Virginia. In striking fashion the author shows the timeliness of the age-old truths announced by the Master of men.

This is not just another homiletical survey but shows familiarity with variant translations and contemporary meaning of the Greek. In the phrase which is usually translated "Take no thought for the morrow" but in reality means "Have no unusual worry," the author shows his awareness to modern textual problems.

In addition to this Professor Thompson's treatment is rich in preaching suggestions and will be read by many pastors with much profit. Beginning with an historical section, Professor Thompson goes on to develop the basis of citizenship in the Kingdom, the Righteousness of the Kingdom, and finally the Summons to the Kingdom.

R. W. A.

The Life and Letters of Saint Peter by E. Schuyler-English. Our Hope Press. 271 pages. \$2.00.

This volume is divided into four books. The first three, comprising about half of the volume, consist of a biography of Simon Peter, and deal successively with his career as Fisherman, Disciple and Apostle. The last book, entitled "Saint Peter, Man of Letters," is an exposition of First and Second Peter.

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evangelical style of presentation will commend the book to many. There is helpful sermonic material here for anyone desiring to preach a series of sermons on Simon Peter or expositions of the letters that bear his name, although here and there are affirmations which are open to question. The author maintains that the Apostle wrote both of the Petrine Epistles. He dates I Peter between 60 and 65 A.D. and II Peter at A.D. 65 and 66.

As indicated in the sub-title, this book deals with landmarks in the life and expositions of the Epistles of the Fisherman-Apostle. We are indebted to the author for helping us to a rediscovery of these landmarks in the light of a conservative, devotional faith.

J. C. P.

Sermons

On Being Fit to Live With by Harry Emerson Fosdick. Harper & Brothers. 219 pages. \$2.00.

Here are twenty-five sermons by one of the greatest preachers of our time. This is Dr. Fosdick's seventh book of sermons and his twenty-first book on some phase of the Christian message. What a record! What an outpouring over the last generation! Some of us have read all his books and all of us have read some of his books. Is there any other writer on Christian themes of whom the same assertion can be made?

The sub-title of the book is "Sermons on Post-War Christianity" and gives the clue to the up-to-date quality of the messages. Every sermon has been preached since V-J Day. They are both dated and dateless, timely and timeless, in their emphasis, and always true to the fundamental postulates of the Christian Gospel. There is no sign that the mind and heart and hand that gave us the three Meanings so long ago have lost their awareness, their insight and their skill. The brilliant thrust, the arresting turn of phrase, the apt and unusual quotation, the illustration at once so simple and so profound, Fosdick as he always was—it is all there waiting for us.

The reader will have his individual preference, of course. Those of us who respond to the more social aspects of the Gospel will profit in the first half and those of us who seek after the meeting of the individual's need will find what we seek in the latter half of the book. Yet it is impossible to make such a division more than approximate. Fosdick is really an orchestra rather than a single instrument. The main thing is to feel his inspiration and thank God for him.

F. F.

We Beheld His Glory by Pastors of the Evangelical Lutheran Church. Augsburg Publishing House. \$2.00.

Nineteen sermons for the Advent Season, Christmas, and New Year's Day. This sub-title gives a rather good idea as to the scope of the book. The preachers for the most part hail from the northernmost regions of the Middle West, the states represented being Minnesota, Wisconsin, South Dakota, Iowa, North Dakota, and Illinois. Outside of this territory, one of the authors comes from Washington, one from Cali-

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fornia, and one from Brooklyn, New York. Nine of them reside in Minnesota.

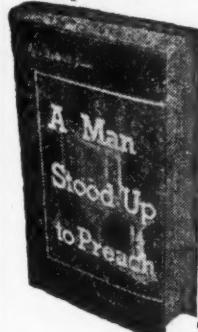
There are three sermons for each of the four Sundays preceding Christmas, one for Christmas Day itself, three for the Sunday after, and three for New Year's Day. To pick out favorites among these nineteen discourses would be a dubious proposition. Such judgments are likely to be highly personal. It would be hard to explain why one reader gets his greatest help from this sermon and another from that.

For a work written by nineteen different men this book is characterized by a marked unity. There is little variation in theology or in homiletics. The texts are printed on the page opposite to the one on which the sermon begins. Since these scriptural passages are rather long, some of the preachers have found them difficult to manage without becoming involved in a chaos of details. Although these sermons are written in a different language from that of Fosdick, Sockman and Scherer, they are in their own way well-expressed and are respectable in thought. They contain much material which will be of value to many readers.

L. H. C.

The Whereabouts of God by Peter H. Pleune. Abingdon - Cokesbury Press. 185 pages. \$1.75.

The homiletical skill of the author of a book of sermons, or the lack of it, can be frequently gauged by the titles which he gives his discourses. If these are flat and awkward, the chances are that the book is not worth reading. If they are well-turned, exact, and arrest-

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ing, the probability is the sermons themselves are of value. The captions of these twenty-three sermons by Dr. Peter Pleune of the Highland Presbyterian Church, Louisville, Kentucky, bear out this assumption. Among them are the following: For You, The Living

Presence, Let Your Heart Be Troubled, The Laughter and the Tears of God, Dead-End Street, and The Other Side of Pain. It is reasonably safe to assume that the preacher who has the capacity to write such apt and skillful titles has something worth while to say.

A reading of these sermons bears out this assumption.

Both homiletically and theologically Dr. Pleune is intelligently conservative. He has not adopted the present-day popular device of not taking a text, or else burying it somewhere within the sermon. Each of these sermons is prefaced by a text. The result is such that it convinces the reader that this time-tested method is hard to improve upon. Several of the sermons are direct expositions of the text. There is one entitled *For the Renewing of Strength* which is a masterpiece of expository preaching.

Another noteworthy element of these sermons is that they express age-old truths in the language of today. One can be certain that the people to whom they were preached did not drowsily nod in their pews. They tie up with life itself. *The Whereabouts of God* is representative of American preaching at its best.

L. H. C.

The Emerging Revival by G. Ray Jordan. Abingdon - Cokesbury Press. 186 pages. \$1.75.

Dr. Jordan has recently become Professor of Homiletics in Candler School of Theology, Emory University, after a distinguished career in the pastorate. Many ministers are familiar with him through reading some of the twelve volumes of his published sermons. In this book he asserts his conviction that there is an emerging revival; that there must be a revival of genuine Christianity if the world is to be kept from going to pieces. Such a revival as we need must be in harmony with the plans, program and spirit of Christ. "The purpose of this book is to indicate some of the practical ways in which these will be manifested. After all, applied Christianity is the only kind that counts."

The sermons that develop the thesis of the emerging revival are stated positively and constructively, both in title and content. Following through we see some of the things suggested that the emerging revival will do for us: "It will increase our power of imagination, It will make us care, It will add zest to life." The remainder of the book, which contains sixteen chapters in all, is devoted to the demands that will be made upon us as we are engaged in the advancement of this revival of applied Christianity.

It is indeed refreshing to find a volume of sermons devoted to the theme of revival which is as broad and sane as this one. Genuine Christianity for Dr. Jordan is not narrow, individualistic emotionalism. It is the application of the spirit of Jesus and his program to our lives and to society. Some of the sermons are rather lacking in originality and illustration, but for the most part they stand upon a high level, being original, thought-provoking and persuasive.

C. W. B.

Christian History

The Origins of Christian Supernaturalism by Shirley Jackson Case. The University of Chicago Press, Chicago, Illinois. 239 pages. \$3.00.

The author of this volume is among

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those few who when he reaches the age of retirement so loves his field of study that he still continues his work. Dr. Case, who for several years was dean of the Divinity School of the University of Chicago, is now—since 1939—professor of religion and dean of the School of Religion at Lakewood, Florida.

This book is based upon the author's earlier book by the same title and published in 1929. The pertinence of the subject today seemed to demand a review of the whole field with more specific reference to the problem of origins. Dr. Case shows that those who insist upon literal interpretations of Biblical supernaturalism overlook the fact that most of the magical rites and symbols in Christianity were borrowed or imitated from the contemporary pagan cults of ancient times. The author traces through the Old and New Testaments the myths which may be related to Greek and Roman miracles, sorceries, divine books, sibylline oracles and heroic saviors.

This book can do many things for the reader. It can show more clearly than ever the sharp conflict between those who insist upon some forms of supernaturalism as basis of the Christian faith and those who hold to a rational interpretation. It can show the relationship—if it be accepted by the reader—of early forms of supernaturalism to Christian belief. Moreover, this book shows how supernaturalism usually throughout the centuries has won its battles against reason. This book will be accepted by liberal churchmen but it ought to be read by those who have a tendency to believe everything without intellectual proof. It will be a wholesome contribution to a good Christian faith of the strong intellectual kind.

W. L. L.

The Christian Heritage in America by George Hedley. The Macmillan Company. 177 pages. \$2.00.

The author of this excellent study of some of the major religious groups of our country is now Associate Professor of Economics and Sociology in Mills College, California. His life has been a varied one, from the time of his birth in Tientsin, China, through his preparatory work at Ashville College, Harrogate, England, his graduate and post-graduate work at the University of California, and the Pacific School of Religion, his travels in Europe, the Near East, to the present moment. The book shows evidences of diligent research and appreciative insight of the contributions made by the different outstanding religions of our country. It is a book for all who wish to get in as concise form as possible a clearer understanding and more thorough grasp of the essentials to be found in the different religious cultures. It is a book that should help to foster real unity among the various faiths. It is a book that I want to have near at hand for reference from time to time. The book makes a valuable contribution to ecumenical thought.

A. S. N.

Christian Living

The Search for Happiness by William Peter King. Abingdon-Cokesbury Press. 182 pages. \$1.75.

I don't know how this author collects his material. He has travelled around a great deal. Perhaps he has a notebook in each pocket. Always seems to have a good story whether it is in his office, at home, in annual or general conference. More than once what might have been a nasty situation has been dissipated by a timely story from this veteran minister and editor. Here, in an attractive little book, he puts his philosophy of life. The volume really is a collection of anecdotes and clever verses woven into an outline which he has supplied. Some of the verses are old, some of them new, most of them are good.

I suspect that he did have a real appreciation of the freedom attributed to Adam which he quotes:

Whatever trouble Adam had,
No man in days of yore
Could say, when Adam cracked a joke,
"I've heard that one before."

The outline of the book divides into three parts. (1) The Wrong Trail; (2) The Foes of Happiness; and (3) The Conditions of Happiness.

You will like the many catchy illustrations but don't read the book without getting hold of William Peter King's healthy philosophy of life. You will find it worth while.

W. H. L.

The Christian Pattern by Hugh Stevenson Tigner. The Macmillan Company. Eighty pages. \$1.50.

The thesis of this book is that Christianity is a God-centered pattern of faith which may be outlined in five words: worship, thanksgiving, humility, service, love. These words, although familiar, have a wealth of meaning and make a radical difference, says the author, when understood and accepted as one's personal platform and plan of action. The chapters of this small volume are given to the development of these ideas.

Regarding worship the emphasis is upon the fact that it is "a public, a common, a humanly mutual affair." We are reminded that thanksgiving is the fruit of a mature and well-integrated personality, and that a common mark of the warped and anti-social person is a lack of gratitude. The chapters on service and love are forcefully presented and clearly illuminated with pertinent illustrations.

The chapters of this book are sermons. They are written in the kind of language that makes preaching interesting. Those who are familiar with the previous works of this young minister will not be disappointed with this one. It has the same originality and breath of interest that is characteristic of his efforts to apply Christianity to the individual and social problems of human personality.

C. W. B.

By Unknown Ways by W. G. Branch. The Westminster Press. 176 pages. \$1.50.

Here is a choice little book to put into the hands of those who feel that they have been worsted in the game of
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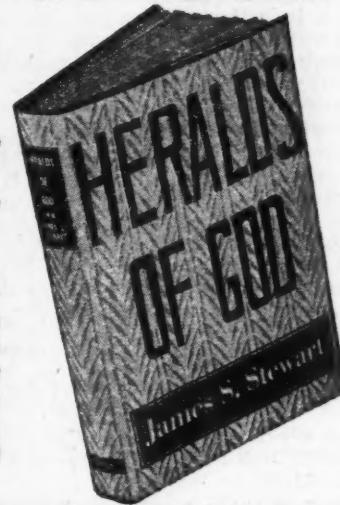
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Book Reviews

(From page 65)

life, the shut-ins, the afflicted, the handicapped, the frustrated, or those who think that they are very limited in their talents. The book contains stories about those who have triumphed in spite of adversities. The book gives telling illustrations from Paul, and Augustine, right down to George Washington Carver. A companion book would be most welcome giving illustrations of present day heroes, who likewise, have won similar triumphs. The author is a Londoner by birth. For over forty years he was active in the Baptist ministry in the English Midlands. He is now living in retirement.

A. S. N.

Journal From My Cell by Roland de Pury. Harper & Brothers. 140 pages. \$1.50.

The author is a Swiss Protestant pastor laboring in France who was taken by the Gestapo in May, 1940, and imprisoned for five months before his exchange and freedom in Switzerland, part of that period in solitary confinement. This book is the diary he kept during that terrible experience. It reveals a man of deep spiritual faith and keen feeling, sensitive to every phase of the frightfulness he endured. Reading it in the security and freedom of our own land we can hardly imagine how such an experience was possible. It portrays the martyrdom which many thousands faced and suffered in the recent war. Every page is lighted with the flame of the Christian faith. As a whole the book is a cry of agony, a declaration of suffering shared with others who suffered more. It is good to know that the author is now back at his former parish. Out of his tribulations he has given us a testimony that will provide spiritual strength for all his readers.

F. F.

The Atomic Era

Last Reprieve? One More Chance by Edwin McNeill Poteat. Harper & Brothers. \$1.00.

The first thing to notice about this book is that it is priced at \$1.00. These are days of inflated prices in every area of purchasing. Book-sellers are not free from the temptations involved; authors are compensated on a royalty basis which is computed on gross sales returns; margins, wide-type spacing, and page arrangements can blow up sparse content into balloon-like proportions. This book is jammed full of compelling, mind-changing words, and is priced at \$1.00. It represents a triumph of conscience. It is the biggest dollar's worth in the contemporary new book field.

Those who have heard Dr. Poteat speak recently know how his utterances are burdened with terrifying thoughts of atom power. All the evidence he has ever cited to explain his horror is buttressed and emphasized by the new statistics and quotations which appear in the first chapters of the book. "Man's pursuit of power in the hope it will bring security and happiness has betrayed him. He has power, but no security of body or spirit. Worse than that, his new power has engendered

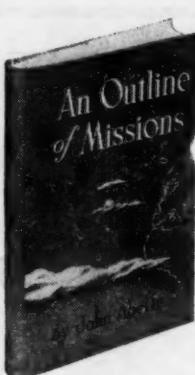
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new fears. If he cannot mitigate his fears, he runs the risk of destroying his world; but his fears are not amenable to the persuasions of reason. Reason intimates that perhaps his safety lies in abjuring power, but his spirit refuses to abdicate to mere prudence. In his hand he holds the ultimate source of physical power; his heart is held in the grip of the ultimate terror. He must find a way out—and soon, immediately, indeed." On the page these words have a grim impressiveness, but those who recollect how they sound when Dr. Poteat says them, will remember the booming echoes of the knell of doom, in his prophetic voice.

If the book ended thus, on the thirty-fifth page, it would be only another of the many volumes which summarize our situation. What makes the book infinitely valuable is the daring of its practical suggestion. One might expect a divinity school president to proceed with the usual laments about the impotence of contemporary religion, and a generalized exhortation to ministers and laymen to do their breathless best now to catch up with science which is eluding our pursuit. But, no, Dr. Poteat confesses the failure of religion and philosophy to cope with the problems of control. He locates the cause

of that failure in our inability to discover and define the universal moral law, obedience to which would guarantee our integrity as a human race, and our future in progress.

Then with a leap of faith that makes his reader gasp, he turns from preachers and philosophers, without extending to them a last reprieve, and puts the job which they have claimed for themselves in the hands of a fresh committee of scientists. The fig tree he has been watching for years has borne only leaves and given no fruit. He turns away with reluctance, ("you chop it down") and asks the summoning of a new type of conference to discover and proclaim what science can describe as the universal moral laws. He remembers the Council of Nicaea in 325 as a horrible example of time-wasting concern over a diphthong versus a superfluous vowel, and refuses to risk such an issue as now confronts us with minds like that.

Dr. Poteat wants the best minds in history, anthropology, sociology, endocrinology, psychiatry, psychology and physics to be conscripted, and set loose upon a search more important than the experimentation in nuclear

(Turn to page 67)

What Reviewers Are Saying About

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Book Reviews

(From page 68)

energy. He would have them proclaim the moral basis for inter-national law. He would have the universal world state take as its first duty the teaching of this universal moral law. He ends this eloquent section with an unanswered question "Who will call the conference?"

His idea has one obvious flaw. His impatient dismissal of religion and philosophy, while understandable, leads him to an extreme of negation. He would invite no religionist, no philosopher to serve on his committee. Certainly one such mind, selected for reasonableness and tolerance and compassionate concern should be added to the proposed roster. And this amendment might also answer the echoing question which he leaves without reply. Who will call the conference?

Why not Edwin McNeill Poteat? Let him preside. That would give our cause representation at a level that would compel respect from his fellow-thinkers. Why not summon the men forthwith to Colgate-Rochester Divinity School and begin at once? After all, a man cannot write a book like this and expect to escape completely from its implications. This is your last reprieve, too, Dr. Poteat. You must help us turn the verdict in the direction of a redeemed humanity. Who knoweth but that you have come to the Kingdom for such a moment as this?

B. C. C.

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(From page 45)

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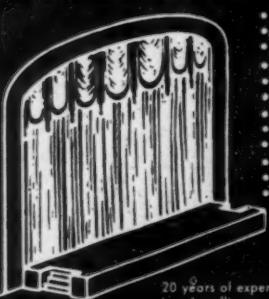
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Biographical Sermon for January

Albert Schweitzer, Philosopher, Theologian, Missionary

by Thomas H. Warner

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.—Isaiah 6:8.

ALBERT SCHWEITZER was born January 14, 1875. He is a philosopher, theologian, author and musician. He is a noted authority on the music of Bach.

Religious circles in Europe were deeply stirred when Schweitzer went as a missionary to Africa. He had the matter under consideration for a number of years and devoted himself to the study of medicine with that work in view. He went out at his own expense.

He wrote: "It was not easy for me to give up the two professorships at Strassburg University and the career as an artist in music. For both I have natural gifts and therefore I had the natural tendency to follow the argument of my friends that one should do that for which one is gifted and that one can do best.

"But through the spirit of Jesus I became conscious that a man can be called to a place without knowing exactly just why he has been called to it. He would like to withdraw from his obedience, arguing that others would do better than he. Yet—this is the great mystery—the spirit of Jesus commands and we have to obey."

William F. McDermott wrote: "Rated as the greatest interpreter now living of the works of Johann Sebastian Bach, he comes back to Europe every few years for a visit. He plays Bach's works on cathedral organs, and multitudes are held breathless by his genius. His writings are numerous and highly rated.

"But untouched by fame, fortune and civilization's comforts, he strikes back into the jungle where the sick and the dying, totally ignorant of the musical genius of their Samaritan, hail him with the pathetic helplessness of the doomed. The fingers that have struck the keys take up the scalpel of healing."

On the occasion of his seventieth birthday the *Christian World* said: "No list of the twelve greatest men of our time would be complete without the name of Albert Schweitzer, the Alsatian doctor."

In his *Autobiography* Schweitzer wrote: "In my own life anxiety, trou-

ble and sorrow have been allotted to me at times in such abundant measure, that had my nerves not been so strong, I would have broken down under the weight. . . . But I have had blessings too."

Writing of his work in French Equatorial Africa, he said: "I am working hard. In spite of the heat and fatigue I feel fresher here than I do in Europe, because I can stay all the time in one place. Ever since February, that is to say since I got here, I have never budged. I have not left Lamberene for more than half an hour.

"Nearly every evening I work at philosophy, but not under pressure. If at the end of the week I don't like what I have written, I just tear it up and begin again. Or I give it to the antelope to eat, which shares my room and is very fond of devouring my papers. While I am writing it is lying under my table at my feet."

At a conference of missionaries Schweitzer listened to a discussion as to whether an African chief should be allowed to have more than one wife. Nearly every missionary insisted that a baptized Negro should be allowed to retain only one. Schweitzer said it would be more Christian to allow the chief to keep all his wives rather than to send them back into the forest where they would be helpless.

The other missionaries dissented. They argued that the Negro, like all other Christians, ought to renounce "earthly joys," in view of the expectation of heavenly joys. Schweitzer smiled and said: "My brother missionaries, do you think it is an earthly joy to have three or four wives?"

Schweitzer insists that the restoration of civilization must be an internal rather than an external process. It is a matter of the spiritual renewal of individuals, rather than of rehabilitation of society and of social theories. In other words, the ultimate solution of our problem lies not with philosophy but with religion.

In a letter Schweitzer wrote: "Too much thinking leads to pessimism in regard to a world-view. To cut through that knot I have to act—to sacrifice myself for a cause, which is different from being sacrificed to a cause. Since staying here I feel like one who is conquered by Jesus and who is willing to serve him as his Lord."

The Ogowe district which was given Schweitzer for his work, belongs to the Gabon Colony in Free French Equatorial Africa, and it lies on the banks of the Ogowe River. It is a damp, low-lying ground yielding crops of coffee, pepper, cinnamon, vanilla, cocoa and rubber, its chief industry being timber. Cases of sleeping sickness, leprosy, venereal diseases and hernia are most frequent. His first operations were performed in an abandoned chicken-house. His equipment was meager.

Schweitzer is not only a forest doctor. To the natives he is a teacher, blacksmith, mason, farmer, judge. While he works he is not forgotten. One day, while repairing the roof on a hut, he was informed that the University of Prague had conferred on him the title of Doctor.

In 1939 Schweitzer was due back in Europe for a vacation. On arriving at Bordeaux he sensed the imminence of disaster. He felt that he must be back at his post in Africa, where, if the storm broke, he would be at the side of the Negroes to whose welfare he had dedicated his life. So, without even unpacking his baggage, he went back to Africa on the same boat which had brought him to Europe a week or two previously.

When the day's work is done he practices on the organ which the Paris Bach Society gave him, and he writes, sometimes the night through, on some philosophical problem. He has little comfort. "Strange indeed are the surroundings amid which I work. My table stands inside the lattice door on the verandah, so that I may catch as much as possible of the light evening breeze. The palms rustle an obligato to the loud music of the crickets and the toads, and from the forest come harsh and terrifying cries of all sorts." In these novel surroundings he prepares philosophical lectures to deliver later in Europe, and writes books on ethics, of which the best known is *Culture and Ethics*.

Schweitzer is not always appreciated by the natives. They fail to cooperate. Sometimes his fortitude gives way and he is tempted to give up. During an epidemic of dysentery he wrote: "We worry ourselves to death to enforce quarantine. One day in despair over folks who had repeatedly contaminated the water, I dropped on a stool in the consultation room and exclaimed, 'What a fool I am that I have tried to be a doctor to such savages!' Softly Joseph (his native helper) answered, 'Yes sir, on earth you are a big fool, but not in heaven'."



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ILLUSTRATIVE DIAMONDS

SELECTED BY PAUL F. BOLLER

NO LONGER LONELY

The source of Lincoln's strength is strikingly visualized in Borglum's famous bronze statue in the neighboring city of Newark. It represents the Great Emancipator sitting on a bench, his head uncovered and bowed in meditation. The artist took his inspiration from the story that is told of Lincoln—of how, during that third, tragic year of the war, after everyone else in the White House had retired for the night, he used to go out on the balcony, and there alone with God and the stars, think and pray. The statue is called "The Lonely Lincoln." But Lincoln is lonely no longer. When I viewed the statue a little colored boy was sitting on his shoulder, his sun-bronzed legs around Lincoln's neck, his face pressed close against Lincoln's cheek. Lincoln would have liked that, I am sure. The friend who accompanied me told me he had often viewed the statue, and that whenever he went, children were clambering over Lincoln's knees and hanging on his neck. I can believe it, for the bronze is worn smooth and shiny at the knees and around the shoulders and forehead. James Dalton Morrison in Sermon, *The Christian Century Pulpit*; The Christian Century Press.

A PRICELESS HERITAGE

When a man rules men aright, ruling in God's fear, he dawns on them like morning light.—II Samuel 23:3-4 (Moffatt's translation). These wise and lovely lines voice all the longing of all the ages. The burden of history is the need of common-folk for good leaders. The pathos of history is their unsatisfied longing. The tragedies of history are the rulers who have betrayed them. The glory of history are God's elect who, having power, have held it as a trust, dawning on our darknesses like morning light. This morning gratefully remember the long succession to whom this nation, under God, has entrusted the powers and responsibilities of government. They have not always been wise, they have sometimes been weak, but in their generation they have led us in God's fear, defended our freedom, maintained us in order and justice and sought our common good.

And there have been amongst them those who fulfilled the Psalmists' vis-

ion, so high in stature of soul and statesmanship that they caught first the morning light of some better day and, looking up, we saw it in their faces. George Washington was like that. "Great men hallow a whole nation and lift up all who live in their time." From *The Fellowship of Prayer*, Gaius Glenn Atkins; Commission on Evangelism and Devotional Life of the Congregational Christian Churches.

"I MUST GO ON MY WAY"

A single verse (in the R. V. translation) seems to let us into the manner and method of the life of Jesus: "I must go on my way today, and tomorrow, and the day following" (Luke 13:33).

Some years ago the French artist Tissot, after a long stay and much study in Palestine, did a series of paintings to illustrate the Bible. One of these paintings pictured Jesus on his way up from Galilee to Jerusalem. The central rocky ridge of Judea rises some 3000 feet above sea level; therefore, whether from the coast or from the plains to the north, "the road winds uphill all the way."

In the picture in question Jesus is seen standing over the brow of the hill, a resolute figure bent forward to his journey. The disciples are seen straggling and struggling along behind him, "following afar off." A Yale philosopher, neither a churchman nor a theologian, once said that no account or interpretation of the life of Jesus could be convincing for him which did not give this strong suggestion of resolute and rapid motion which Tissot painted so successfully upon his canvas. Willard J. Sperry in *Those of the Way*; Harper & Brothers.

POWER FOR ALL NEEDS

As a lad, I spent one summer on a Wyoming ranch. The owner of the ranch allowed me to open the sluice gates one morning and let the water from the hills flow in and irrigate the gardens. It was a new task to me and the arrangement of sluice gates proved as puzzling as the Cretan labyrinth. In spite of all my efforts and maneuverings, I could manage to get water only into the lower levels of the garden. Finally the owner came, and with a benignant smile opened sluice gates higher up than those I had

found, and let the water cover all the areas of the garden. That taught me that my "letting" is very feeble indeed, and the "letting" of my friends is only a limited affair also, compared to the "letting power" of the Owner of the garden himself. God alone knows all the gates, all the avenues, all the hidden channels by which the power from the high reservoirs may enter our lives and bless us. Tremendous power for meeting all the real needs of mankind can be released when we let go and let God let! From *Together*; Chapter by Glenn Clark; Abingdon-Cokesbury Press.

TESTED AND FOUND WANTING

Merrily We Roll Along was a play some years ago, written by George Kaufman and Moss Hart. It shows us life in reverse—beginning in middle age and going backward instead of forward.

Two scenes, not easily forgotten, are the first and the last. The first shows a man writing a play, striving for "a smash hit" at all cost of truth. His second wife said, "You'd sell your soul to get a hit."

"You are a money-loving, social-climbing, second-rate hack," said a candid friend; a fairly accurate picture of him, too. One of his plays has been presented on Broadway, and he must make another hit.

Still going backward, by the last act, we find him as a young man in college, delivering his valedictory all aglow with idealism, quoting Polonius, "To thine own self be true, and it must follow, as the night the day—"

Yes, there it is; life tested him and found him wanting. What a failure in terms of his ideals he had turned out to be!

Joseph Fort Newton in *Live, Love and Learn*; Harper & Brothers.

THE GRANDEUR OF COMMON LIFE

I recall with pleasure the day I visited the little thatched cottage where Robert Burns was born, the Alloway Kirk, where he wrote "To a Louse" as he saw it on a lady's coat, and the Brig o'Doon associated with "Tam o'Shanter." I remembered then a very beautiful feature of his poetry which had been pointed out by a modern critic. For years Burns lived within sight of the mountains of Aran, yet he never made mention of them in his verse. Was his soul never lifted up by the sight of them? Did he have no taste for the distant and sublime? No, not that. But somehow Burns desired to turn away from the mountain peaks, to show men and

(Turn to page 73)

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The Minister and the Pre-Marital Interview (III)

by Leon R. Robison

WHAT SHOULD BE INCLUDED IN THE PRE-MARITAL INTERVIEW?

This question has been discussed in earlier issues under the following headings: (1) The Importance of Family Background in Determining Individual Temperament, (2) The Ideal Pattern for Family Living, (3) The Need to Get One's Feelings Into the Open, (4) Willingness to Share and Share Alike, and (5) Your First Loyalty Is to Each Other. To this should be added a discussion of Sexual Relationships and Religion. Again I shall write as though I were counseling with a couple who are to be married. This is the concluding part of the interview.

Children Should Come According to Plan

"We have talked about how important the beliefs and attitudes of our parents are in shaping our own outlook. Added to this is the influence of the people of the community in which we grew up. So often parents leave the sex training of their children to someone else. Even in recent years with the school and church becoming aware of their responsibility in the field of sex education still the greater part of sex knowledge is learned surreptitiously. With many people sex is a subject to be discussed only in whispers and even then with some sense of guilt and embarrassment. All too often it is associated with the vulgar and immoral. If this attitude has been over emphasized to you as a child and young person, it is hard not to come to marriage with some fear and misgiving about your sexual relationships in married life. It may be that your parents have been able to sense your development and present the information you needed in a normal natural way. How fine it is when this is true. It is unfortunate that wrong attitudes are created so that young people find the sex experience in marriage surrounded with feelings of fear, guilt and repulsion.

"Society seeking to protect its members from frustration and the dangers of irresponsible living that come with promiscuity has placed taboos and restraints upon sex practices outside of wedlock. This emphasis though serving a necessary purpose is easily distorted so that erroneous information is given and wrong attitudes are created.

"It is not easy to cast aside these

restraints of earlier years and enter into the intimacy of sexual intercourse with freedom and confidence. Herein is the fulfillment of God's plan of creation. This intimate loving act of possession of one another is the way in which new life comes into being. God has so made us that this is the happiest and most pleasurable experience that any person can have. When you are married you belong to each other, nothing is withheld from one another. You are no longer ashamed of any kind of expression of love from the other person. It all serves the purpose of deepening your love and trust of each other.

"The goal of married life is children. Children make life come full. They make life most meaningful as we work together in the family to provide for them. With this high purpose life can never be ordinary. It is now possible for us to plan for our children. So when they come we can be ready for them, prepared to give them every possible advantage and care. If you feel free to talk this over with your family physician go to him, so that he can give you information and instruction concerning birth control. If you prefer there are splendid counselors with the Cleveland Maternal Health Association who are available for consultation of this kind. This new knowledge places added responsibility upon you as parents to plan thoroughly for the arrival of your children.

Make Religion the Foundation for Your Home

"Marriage can be a combination of the highest physical delight and the highest spiritual development. This is possible, but it is something that does not happen automatically even with marriage vows sincerely given in the setting of a beautiful church wedding. It requires patient determined application of Christian principles to everyday living. I hope religion means much to both of you for life cannot have its deepest meaning without it. You must work together for the fullest possible development of religion in your lives. Patience, consideration for the needs of the other person, courage in the fact of difficulties, love that enables one to see the best in another person, all of these qualities are the substance of religion. They are qualities which create an atmosphere in which adjustments can be made, as the

bonds of love and confidence grow and strengthen.

"Character is fundamental to the happiest and most successful marriages. Those who have character can turn an unsuccessful marriage into a successful one. Religion offers the motivation and the plan for building character. I am anxious that you begin your married life together with a new determination to make religion central in your plan for living. In this plan you will need the church and the church needs you. If you are not already members of the church why not join now. If you belong to different denominations I suggest that you decide to both join the same church. Experience proves that you will be happier working together rearing your children in the same church. Which denomination you choose is not nearly so important as being together in your religious life.

"I hope you will always look upon me as your friend, one who is interested in what you are doing, and how things are working out for you."

Illustrative Diamonds

(From page 71)

women the beauty that shone "in common things that round him lay": in the daisy as the plowshare drove across its modest, "crimson tipped" head; in the cotter's fireside, as the family gathered round in simple chat and lifted their hearts in prayer "to heaven's eternal King." "Let others," he said, "paint the scenery of distant mountain. Let their imagination hover round the lonely castle. Be it mine to show the pathos and the grandeur of common life." Frederick Keller Stamm in *Good News for Bad Times*; Harper & Brothers.

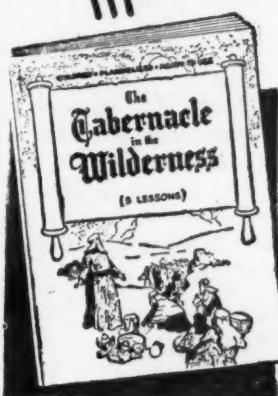
RESOURCES FOR HEALING

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(Turn to page 75)

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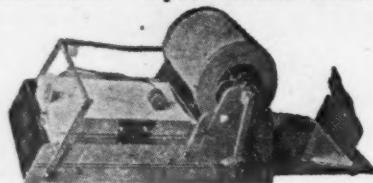
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Architecture and Evangelism

by E. M. Conover*

IN designing a church building the evangelistic purpose of the Christian religion should be a governing motive. The building is an instrument in the furtherance of the highest human endeavors. It must be shaped to suit the dominant purpose for which it exists or else it is a futile and discouraging instrument.

One might believe that evangelism was not a controlling purpose in many church buildings that ministers have had to use. A very wide auditorium with many hearers out of the range of the speaker's eye, terrible acoustics with which preachers have had to contend, bad glass or a glare of lights, garish decorations, choirs exhibited and exposed, have had their depressing effect on the sacred ministry of preaching. Disorder and discomfort do not aid the work of the spirit to secure the devotion and sacrifice of life and possessions. No wonder that Sunday evening services have become a thing of the past in many such atrocious places.

The total task of evangelism, interpreted broadly, involves in its motive and field of work, the Christianizing of life in the whole range of human experience. It includes a constant cultivation of the evangelistic motive in the hearts of church attendants. It includes the enrichment and stabilizing of faith in the believing ones. The pastor who shepherds his flock from field to field needs to lead his people through a long series of progressive decisions. The late and greatly beloved F. Watson Hannan, said that man is not really a saved man who does not practice justice, equity, cooperation, sympathy, good will. Rent problems, wages, work, sanitary and school problems are all problems of evangelism. Constantly the preacher stands in need of an architectural environment that will re-enforce his evangelistic efforts. A suitable church architecture will stimulate and prompt the preacher to ring forth the Christian appeal with ever greater forcefulness. It symbolizes for him the support of his local congregation and of the church at large urging him, sustaining him.

Perhaps the power of Canterbury Cathedral helped Thomas A. Becket to defy the king and the king's men.

Dr. Stanley Jones, noted for effective preaching told the writer that he

felt a stimulation for preaching in the wonderfully beautiful Chapel of Duke University, where he followed the sermon with appeals to the listeners to "step forward" to indicate their responses to his appeals for definite advances in their personal religious lives.

The chancel plan is conducive to evangelism, not only by removing distractions, but by making it easy and natural for the preacher to step forth from the pulpit to greet persons coming forward without turning his face from the congregation.

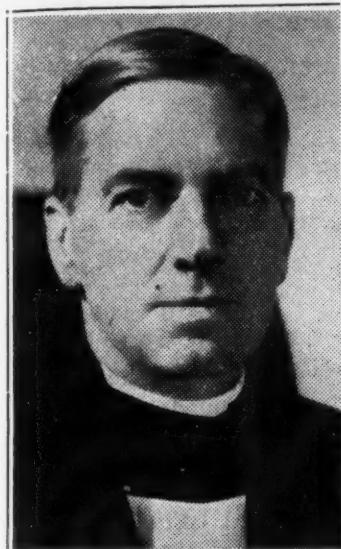
The pastor who led in the erection of the new Church of God in Lima, Ohio, addressed a group of fellow pastors in these words: "This building is planned with the work of evangelism as the controlling motive. The beauty of the exterior will attract people to the church. The interior design and arrangement will assist the preacher in securing a response to his message and appeals for personal decision by the listeners."

It is impossible to estimate the numbers lost to the churches because of the rank ugliness of innumerable American Protestant church buildings.

Some people have had a fear that good architecture would destroy fearless prophecy or else they just wanted to declaim against beauty and order—like a carpenter whom I heard announce after he spat on the floor while helping set the furnishings in a beautiful sanctuary "There won't be no religion in this pretty place." Within six months after the opening of the new church 94 new adult members from all economic levels of life in that southern city joined that church. That was nearly 20 years ago. The church is still going strong.

The truly Christian church will not narrow its field of evangelism to any one group of its possible constituency. An evangelism that will reach people higher up in the economic scale is as essential as a mission to the "down and out." Some Protestant churches have lost immeasurably because their message and appeal have failed to reach many of the so-called more prosperous groups. Certainly God loves the sinner in the country club or on the golf links as much as an outcast in a Bowery saloon. The poorest of the poor will respond to beauty but both poor and rich are repelled by ugliness. It would seem that in designing the churches of a former generation, this fact demonstrated a thousand times in church history has totally been disregarded.

*Director, Interdenominational Bureau of Architecture. A chapter from the forthcoming book, "The Church Building Guide," now in press.



Rt. REV. BEVERLEY DANDRIDGE TUCKER
Bishop of Ohio
See Editor's Drawer, Page 4

Illustrative Diamonds

(From page 73)

pray and rise with clearer eye and firmer step to face the future unafraid. The little chapel has no label, it is open to people of every faith, because its purpose is the rediscovery of The Faith, than which there is no other, the Faith in ourselves as children of God, and the Faith that there is strength beyond our own to draw upon.

In this Faith will be the healing of the bodies and souls of men, and in this Faith will be found one day the healing of the nations. Carl Heath Kopf in *Personal Crisis*; The Macmillan Company.

THE CONTAGION OF GREAT LIVING

When Michael Pupin, the great scientist, landed in this country as an orphan lad from the farm in Serbia, he had only five cents to his name. Wishing to prevent his becoming a public charge, the immigration examiners asked him if he knew any people in this country. "Oh, yes," answered the boy. "Benjamin Franklin, Abraham Lincoln, Harriet Beecher Stowe." There was a whispered consultation and the head of the board spoke up. "Unusual as it is, we have decided to admit you for we are convinced that anybody who has such friends is sure to get on in the world."

In the New Testament we find the story of two men, commonplace enough till then, whose eloquence and enthusiasm set a whole city on fire. "And they took knowledge of them that they had been with Jesus." Great living is

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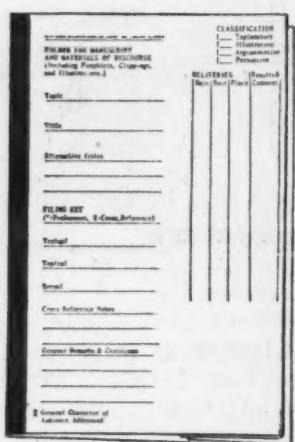
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a contagion; we don't get it by girding up our loins, or through precept or sermon—we catch it from other people. Carl Hopkins Elmore in *Quit You Like Men*; Charles Scribner's Sons.

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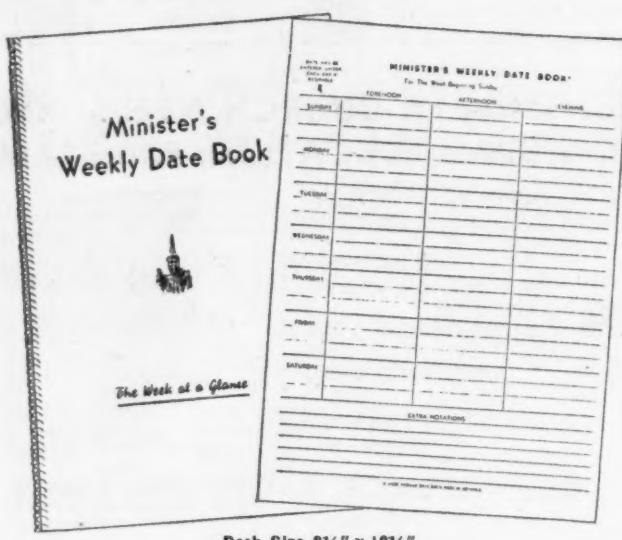
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THE CHURCH LAWYER

Dissolving Pastoral Relationship

by Arthur L. H. Street

WHERE substantial justice has been accomplished by an ecclesiastical tribunal the civil courts will not interfere with the result merely because the proceedings may not have been conducted according to church rules. So decided the United States Circuit Court of Appeals, Seventh Circuit, in a case involving liability for a minister's salary. (LeDuc v. Normal Park Presbyterian Church, 142 Fed. 2d, 105.)

Plaintiff's suit to recover back salary turned upon the point whether his pastorate had been legally terminated. His original salary of \$5000 per year had been reduced to \$2,400 during the depression. Some years later he demanded that his compensation be increased. The elders and trustees voted to refuse the increase and asked the Presbytery to investigate the pastor-congregation relationship. On a Commission's report showing that plaintiff has assigned his salary claim to a stranger, who sued the church and reporting that his continuation as pastor would disrupt the church's welfare, the Presbytery removed the plaintiff. He successively but unsuccessfully appealed to the Synod and to the General Assembly. The General Assembly noted that the procedure that had been followed in removing the plaintiff did not accord with the constitution and laws of the church, but that the irregularity in procedure had not violated any sub-

stantial rights of the plaintiff and approved his dismissal. Upholding the action of the church tribunals, the Court of Appeals said:

"We agree with the Assembly that the power lay in the Presbytery to dissolve the relationship; that the evidence was sufficient to justify that body in exercising its discretion in this respect, under the constitution and by-laws, by which both plaintiff and defendant were bound. Plaintiff was not surprised or prejudiced; he had a full, fair judicial hearing. Plaintiff protested the jurisdiction in no way in the hearings before the commission which, he says, the latter was unauthorized to conduct. He participated therein, offered his evidence, made his arguments and submitted his cause. His position was not unlike that of one who, when sued outside of his own jurisdiction, waives his personal privilege to be sued in some other venue. * * * It is too late for him to complain now that the mechanics of procedure were not perfect.

"It follows that the District Court properly held plaintiff entitled to recover no salary after the date of the termination of his pastorate. Adjudications of an ecclesiastical tribunal, to which the parties are subject and have submitted their controversies arising under church laws, must be accepted by the civil courts, unless some civil rights have been violated."

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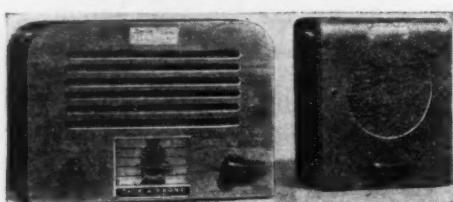
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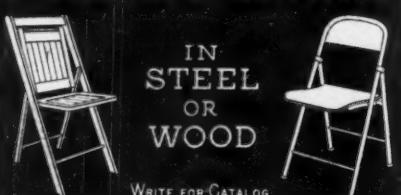


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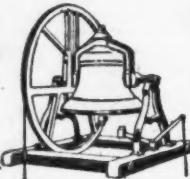
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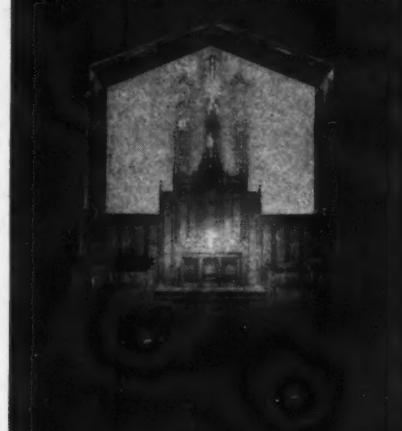
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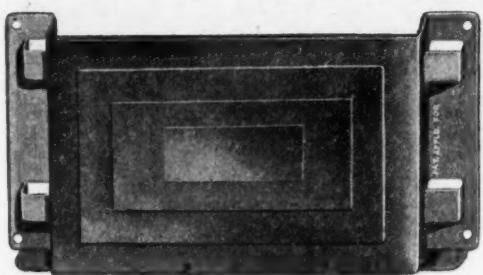
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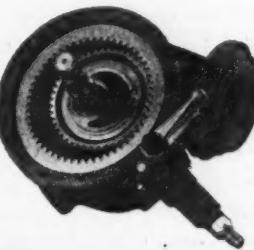
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Editorials

(From page 8)

to their invitations has not been enthusiastic. The coming of peace will give the churches another opportunity to invite these men and women to their service. We need to use every opportunity to proclaim the message of Christian peace. The objection often raised that the churches should not pamper the service men is quite beside the point. The objective is not merely to get men to church; it is to get across to this great cross section of American life, the Christian message of peace.

Honor the Men Who Gave Their Lives. When the war is over, the service rolls and flags now on display in the churches should be removed in some honorable and dignified way. It may be replaced with a plaque or permanent record which will honor those who gave their lives. Why not one great service at which the service flag is removed and the permanent plaque dedicated. Let the soldiers and sailors have a part in their service. Let them join in the prayers which honor their dead buddies. The practice of returning the individual stars on a service flag to the men symbolized is an appealing one. It may well fit into this larger program.

Proclaim the Christian Concept of Peace. This would be the time of all times for the minister to support the United Nations Organization and every other international body which has as its end human brotherhood. Peace making is a different proposition than peace hoping. Perhaps the organization is defective but it does offer a method for international cooperation and understanding. Point out its errors if necessary but try to get people thinking of world peace as a possibility. Wars start in

men's minds before they are fought with munitions. The individual preacher may not influence very many minds, but if the more than fifty millions of church members in this country think of international peace as a possibility, that will do a lot to influence the thought of peace. There probably is no more important matter before the churches of America than this. Make it the great issue when peace comes.

Not on This Land Alone

IF the skeptic doubts that there has been a real growth in the spirit of internationalism let him read this new verse of the British national anthem. With the approval of King George it was sung in a United Nations service of intercession in St. Paul's Cathedral.

Nor on this land alone—
But be God's mercies known
From shore to shore.
Lord, make the nations see
That men should brothers be,
And form one family
The wide world o'er.

Formerly, the second stanza was:

O Lord our God arise,
Scatter our enemies
And make them fall.
Confound their polities,
Frustate their knavish tricks;
On Thee our hopes we fix,
God save us all.

The new lines were composed more than eighty years ago by W. E. Hockson, a non-conformist local preacher, and gained temporary popularity after World War I, but have seldom been heard since. The first official singing of the national anthem was in 1745, the year in which "Bonny Prince Charlie" sought to regain the throne for the Stuarts.

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